ACHIEVEMENTS *of* MUSLIM WOMEN *in the* RELIGIOUS *and* SCHOLARLY FIELDS

Maulana Qazi Athar Mubarakpuri

DARUL-ISHAAT
Karachi-Pakistan.

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Introduction

By Mawlana Riyasat Ali Bijnori, teacher of hadith of Darul-Uloom, Deoband.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهٖ محمّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ. اَمَّا بَعْدُ:

Islam requires all Muslims - men or women - to acquire knowledge. The words of the Hadith are طلب العلم فريضة (Acquisition of knowledge is obligatory) and they emphasise its significance. Just as Islam exhorts men to acquire knowledge and spread it and assures them of a reward from Allah, so too it exhorts women to adorn themselves with it and earn reward. The only difference is that in keeping with their nature, it has bound women to the veil.

The response to the exhortation is apparent in the great number of women who have devoted themselves to spread religious knowledge in each of its fields. They have taught exegesis, hadith, jurisprudence, and other sciences, and have excelled in writing on these subjects. There have been women in the field of calligraphy too.

The mother of the faithful, Sayyidah Ayshah رضی الله عنها earned the title faqiha ul ummat (jurist of the ummah) and stood above others of her times in various fields of knowledge. The prominent Sahabah رضی الله عنهم used to enquire from her about religious and scholarly questions. She is one of the eleven companions of the Prophet صلی الله علیه وسلم noted for narrating a large number of Ahadith, her narrations are 2210.

Other prominent women of the status of companions who excelled in learning are Sayyidah umm Salamah رضی الله عنها , Sayyidah Hafsah رضی الله عنها , Sayyidah umm Habibah رضی الله عنها , Sayyidah Maymunah رضی الله عنها, Sayyidha Juwayriyah رضی الله عنها -------- all Mothers of Faithful-and Sayyidha Asma bint Abu Bakr,

Umm Atiyah Ansariyah, etc. Many noted tabi'in (epigones) learnt Hadith from them.

This sequence continued after the companions. Women in following generations propagated hadith, wrote books, delivered lectures and guided people.

Nevertheless, the Shari'ah compliant veil was duly observed by them. Neither did they have a separate school nor did they mix with men. Generally, they learnt from their parents or close relatives and taught other relatives. In the Prophet's صلى الله عليه وسلم times, he had set aside one day every week to teach them, at their own request. Sometimes, he would go to their gatherings personally to give lectures and sermons and, often the women sought answers to their questions from the Mothers of the Faithful.

In the present times, interest in women's education has grown tremendously and while schools of religious learning have been built in large numbers. However, the so-called "progress-oriented" section of society blame Islam for depriving women of learning because of the veil and disallowance of mixing of the sexes. Hence, there was need for a book of this kind to repudiate this false accusation in the light of historical evidences. It is very heartening that Mawlana Qadi Athar Mubarakpuri مدظله العالى has taken the lead and with painstaking research produced this book. It was first published in 1400 AH (1980 CE) and earned much acclaim. Within a few days, it was out of stock. Fifteen years later, despite his old age, the Mawlana was persuaded to revise it and he produced an enlarged, more beneficial material.

May Allah approve this effort and cause it to gain acclaim among the scholars and to benefit all people. Aameen!

Riyasat Ali غفرله
Teacher : Dar ul Uloom,
Deoband.
8th Muharrum 1417 AH
(May 1996)

Foreword
(First Urdu Edition)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهٖ محمّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِين. وبَعْـدُ:

Like men, women too have taken a wholehearted part in the religious and scholarly fields. Earlier books of biographies have information about noted women as they have about men. In fact, separate books were also composed on women's contribution, and this goes on even today. Many people have written books on outstanding women. However, these books throughout are written in Arabic, there being none in Urdu, besides, for some years now, scholars of this area have paid attention to religious education to women who are now imparted teaching in Arabic. Therefore, a book on this subject was necessary and I have composed it, hoping that the lives of the great women of Islam will serve as lesson-bearing. May Allah make the book very beneficial? Of the people who urged me most to write this book is the honorable Al-Haj Ato Ilahi Malik Sialkoti, an Electrical Engineer, resident of Ghana and serving in Saudi Arabia. May Allah make this book very beneficial.

Qadi Athar Mubarakpuri
1st Ramadan 1400 AH
5th July 1980 CE

Foreword
(Second Urdu Edition)

For many years, the first edition of this book was out of print and on persistent requests I present the second revised and enlarged edition. I have changed the name of the book to khawatin Islam ki deeni wa ilmi khidmat (freom Banat Islam ki deeni wa ilmi khidmat).

Qadi Athar Mubarakpuri
2nd Rajab 1416 AH.
25 November 1995 CE.

Achievements of Muslim Women

Allah's Messenger صلى الله عليه وسلم said طلب العلم فريضة على كل مسلم (Acquiring knowledge is obligatory on every Muslim). However, allowances are made for the female gender. Allah's Messenger صلى الله عليه وسلم imparted teaching to the women companions making these allowances and also laid emphasis on it.

Women's education in the Prophet's times:

There was a proper arrangement for women's education in the Prophet's times. They did not come to the Prophet's classes as men did, but other methods were adopted to teach them. The Sahabah رضى الله عنهم taught their women and children the Qur'an at their homes. When the Prophet صلى الله عليه وسلم once said that knowledge of religion will disappear, Ziyad ibn Labid Ansari رضى الله عنه submitted:

كيف يختلس مناوقد قرأنا القرآن فوالله لنقرانه والنقرائنة نساء نا وأبناءَ نا.

[How can knowledge disappear from us when we recite the Qur'an. And by Allah we will recite it and teach it to our women and our children.] *(Musnad Ahmad 4/160, Ibn Majah # 4048, Tirmidhri # 3653 (from Abu Darda))*

The Prophet صلى الله عليه وسلم used to go to the exclusive gatherings of women companions and educate, encourage and admonish them. In his Sahih, Imam Bukhari رحمة الله عليه has created a chapter in the Book of knowledge, entitled باب هل يجعل للنساء يوماً على حدةٍ فى العلم " Should a day be fixed for women in order to teach them religion (apart from men)? - -- chapter 35 , Book of knowledge." He has narrated this hadith of Abu Sa'eed Khudri رضى الله عنها:

قالت لنساء اللنبى صلى الله عليه وسلم غلبنا عليك الرجال فاجعل لنا يوماً من نفسك فوعد هن يوماً لقيهن فيهٔ فوعظهن و امرهن، قال لهن مامنكن امرأة تقدم ثلاثة من ولدها الاكان لها حجابًا من النار

فقالت امرأة واثنين فقالو اثنين ؟

[The women said to the Prophet صلى الله عليه وسلم, "men have taken over most of your time from us, so do set aside for us a day at your choice." So, he promised them a day on which he would speak to them (of religious matters). He gave sermons and commandments. In this connection, he said to them, "No woman loses three children (through death) but they will be a shield for her from Hell." A woman asked, "And (if) two?" He said. "(Yes) and two (too)." *(Bukhari # 101).*

Sayyidah Asma bint Yazid ibn Sakan Ansariyah رضی الله عنها was a very intelligent and religious woman companion. The other women companions (Sahabiyat) sent her as their envoy to the Prophet صلى الله عليه وسلم. She said to him, " I have come to you as an envoy of the wives of Muslims who say --- and I say too - that Allah has sent you to men and women. We women have believed you and we obey you. We are behind the veil and stay indoors in our homes. We fulfill every wish of our men and raise their children while men offer Salah with the congregation, participate in the funeral and jihad and earn reward and excellence for that. When they go to battle, we look after their property and children. O Messenger of Allah! Can we join men and earn reward in this way?" He heard her and, turning to the sahabah, asked, "Have you heard a better question from any woman than this from Asma bint Yazid?" They said that they had not. The Prophet صلى الله عليه وسلم said, "Asma, go and tell the women:

ان حسن تبعل احد كن لزوجها وطلبها لمرضاتة واتبا عها موافقته يعدل كل ماذكرت للرجال

> [Any woman's kind treatment of her husband, seeking his pleasure and respecting his temparamanent (in obedience) will be at par with whatever you mentioned about men."]

On hearing this from Allah's Messenger صلى الله عليه وسلم, she was overjoyed and called the tahlil and takbir, and went away to convey to the women the Prophet's صلى الله عليه وسلم glad tidings. *(Al-Isti'ab v 2, p 726)*

These are evidences that the sahabiyat were very eager to acquire knowledge. The Prophet صلى الله عليه وسلم accepted their request. He often admonished and encouraged them. Once he went to their gathering with Bilal رضى الله عنه and, after delivering a sermon, urged them to give sadaqah. They gave away spontaneously their ear-rings and rings which Bilal رضى الله عنه collected in his garment. *(Bukhari v1 p 20 - margural notes of Sindhi)*

Sayyidah Ayshah رضى الله عنها and other Sahabiyat رضى الله عنهم turned to the prophet صلى الله عليه وسلم with their questions whenever they were in doubt. In-fact, they would send their questions through Sayyidah Ayshah رضى الله عنها and Sayyidah Umm Salamah رضى الله عليه while the aged and female relatioes met-him directly.

Just like the Sahabah, there were Sahabiyat scholars of hadith, jurists, learned women, scribes, etc. Sayyidah Ayshah رضى الله عنها was called a faqih. Sayyidah Zaynab bint Abu Salamah was daughter of Sayyidah Umm Salamah رضى الله عنها and the Prophet's صلى الله عليه وسلم step daughter. She was the greatest faqih of her times and Abu Rafi, a Tabi'I confirmed that. *(Al Isti'ab v 2 p 256)*

Umm Darda Al-Kubra رضى الله عنها was very intelligent and learned. She was an ascetic and a great faqihah companion. *(Tahdhib at Tahdhib v 12 p 422)*

Sayyidah Sa'dah bint Qumamah رضى الله عنها led women in salah. It is said about Sayyidah Samurah bint Nuhayk Asadiyah رضى الله عنها that she lived long. She enjoined piety and forbade evil, going to market-places for that and used her whip on people. *(Al-Isti'ab v2 p 760)*

Many sahabiyat knew to read and write. Of the Mothers of the Faithful, Sayyidah Ayshah رضى الله عنها and Umm Salamah رضى الله عنها could read while Sayyidah Hafshah رضى الله عنها could both read and write. Sayyidah Shafa' bint Abdullah Adawiyah رضى الله عنها could write, and the Prophet صلى الله عليه وسلم instructed her to teach Sayyidah Hafsah رضى الله عنها to write just as she had taught her the ruqyah (which is recitation of verses of the Qur'an over a patient). Sayyidahs Umm Kulthum bint Uqbah رضى الله عنها and Karimah bint Miqdad رضى الله عنها also knew how to write. *(Futuh al-Buldam p 458)* While the learned sahabiyat did not establish regular classes of

studies, they did narrate Ahadith and ruled on issues of fiqh and gave edicts. There were also poets among them and their poetry is found in books even today. Sayyidah Khansa رضی الله عنها was foremost among poetesses and she wrote an elegy on the death of her brother, Sakhr. It is so painful that she came to be known as Artha ul-Arab. Some ahadith disclose that the Prophet صلی الله علیه وسلم heard poem from her. Among many other poetesses were Hind bint Utbah, Zaynab bint Awam ibn Khuwaylid, Sa'di bint Amr, Sa'di bint Kurayz ibn Rabi'ah, Safiyah bint Abdul Muttalib ibn Hashim, Atikah bint Zayd ibn amr Adawiyah, رضی الله عنهم. Many women of the following generations emulated these notable sahabiyat in the various fields of knowledge including hadith, exegesis, literature, etc. they left behind indelible impressions of their names and achievements as we shall see.

Knowledge of hadith

It has always been the Divine Sunnah in matters concerning Islam and Muslims that men and women have served them with distinction in the particular sciences and arts called for in every era.

In the first two centuries of hijri, all over the Islamic world, the task of collection of Ahadith and Aathar was undertaken. It was a religious duty and particular attention was paid to it by everyone and Ahadith and Aathar were searched and recorded dutifully. The female companions and tabi'in heard them from older women and conveyed them to their men folk. The women who possessed collections of Ahadith were traced out and their treasure was received from them. For instance, Umar ibn Abdul Aziz deputed Abu Bakr ibn Muhammad ibn Hazm to get the collection held by Amrah bint Abdur Rahman Ansariyah of Madinah. (Tabaqat Ibn Sad, v 8 p 387) Those who had the Ahadith with them narrated them from their family members. As for Amrah bint Abdur Rahman, she narrated Ahadith from Sayyidah Ayshah رضی الله عنها, her own sister Umm Hisham, Umm Habibah and Hamnah bint Jahsh. Then her son and brother and grandson passed on Ahadith from her to others respectively* they were: Abu ar-Rijal, Muhammad ibn Abdur Rahman and Harithah ibn Abu ar-Rijal. Then, her two nephews Yahya and Abu Bakr

and his son Abdullah also narrated from her.

Hasan Busri's رحمة الله عليه mother, Khayra, narrated from her owner, Sayyidah Umm Salamah رضى الله عنها. Her two sons, Hasan Busri and Sa'eed Busri narrated from her. Safiyah bint Ulaybah Anbariyah narrated from her grandfather, Harmalah ibn Abdullah Anbari and grandmother, Qaylah bint Makhramah. Then, her grandson Abdullah ibn Hisan Anbari reported from her.

Ra'itah bint Muslim narrated from her father Muslim and from her son, Abdullah ibn Harith Anbari. Fatimah bint Husayn ibn Ali Hashmiyah narrated from her father, Sayyidina Husayn رضى الله عنه, brother Ali ibn Husayn (Zayn ul-Abidin), aunt Zaynab bint Sayyidina Ali رضى الله عنه and grandmother, Sayyidah Fatimah رضى الله عنها. From her, her children Abdullah, Ibrahim and Umm Ja'far narrated.

Umm Yahya Humayd bint Ubayd ibn Rifa'ah Ansariyah narrated from her maternal aunt Kabshah bint Ka'b ibn Maalik. Her husband and son then narrated from her, being Ishaq ibn Abdullah and Yahya ibn Ishaq respectively. Hakimah bint Umaymah narrated from her mother, Umaymah bnt Rafiqah, and her family members from her. Asma bint Yazid Qaysiyah Busriyah narrated from her cousin Anas رضى الله عنه. Habibah bint Maysarah was cited by her slave Ata ibn Abu Ribah. Hakimah bint Umayyah ibn Akhnas narrated from Sayyidah Umm Salamah رضى الله عنها. Then her son Yahya ibn Abu Sufyan Akhnasi narrated from her. Umm ar-Ra'ih Ribab bint Sulay' Dabiyah Busriyah narrated from her uncle Salman ibn Aamir Dabbi. Then Hafsah bint Sirin narrated from her. Kabshah bint Abu Bakr Thaqafiyah Busriyah narrated from her uncle and her nephew, Bukkar ibn Abdul Aziz ibn Abu Bakrah narrated from her. *(These narrators and sub-narrators are mentioned in Tahdhib ut-Tahdhib, v 12.)*

Jabrah bint Muhammad ibn Thabit ibn Siba' narrated from her father. Then her husband, Abdur Rahman ibn Abu Bakr ibn Ubaydullah Taymi and others narrated from her. Tamna bint Umar ibn Ibrahim ibn Humayri Tibi narrated from Abu al-Muzaffar Ali ibn Ahmad Karkhi. Then both her sons, Ahmad ibn Abu Bakr Bandaniji and Tamim ibn Ahmad ibn Abu Bakr

Bandaniji narrated from her.

The muhaddith, Hababah was the aunt of Maalik ibn Daygham and he narrated from her.

Umm Hababah bint Hayyan was with Sayyidah Ayshah رضی الله عنها during the Battle of Jamal and narrated from her. Her brother, Muqatil ibn Hayyan, then narrated from her. Hababah Busriyah narrated from her mother. Hasnah bint Ma'rur ibn Suwayd narrated from her father.

Hukaymah narrated from her husband Ya'la ibn Murrah and then Umar ibn Abdullah ibn Ya'la and Umman ibn Mughirah al-A'sha narrated from him. Hukaymah a tabi'i narrated from Sayyidah Ayshah رضی الله عنها and her daughter , Umm Aasim from her.

Humaydah bint abu Kathir narrated from her mother and then Abdur Rahman ibn Ishaqfrom her.

Muniyah bint Ubayd ibn Abu Barzah narrated from her grandmother - paternal or maternal. Abdullah narrated from his sister, Barrah bint Rafi'.

Tahiyyah bint Sulayman ibn Umar Wastiyah narrated from her uncle Muhammad Umar Wasti while Yahya ibn Ali Hadrami heard hadith from her. Umm al-Junub bint Ghaylah narrated from her mother Suwaydah bint Jabir and then from her Abdul Humayd ibn Abdul Wahid the teacher for Muhammad ibn BisharBandar. Barrah bint Musa ibn Najih Bahiliyah narrated from her mother. Tahiyah bint Jawn narrated from her mother, Hunaydah bint Yasar. *(These are all extracted from al-kamal, v 1 and 2)*

Umm Abdur Rahman Jur Janiyah was cited by her husband Shaykh Muhammad ibn Ali Jurjani. *(Tarikh Jurnani Sahmi p 468)*

Umm Umar bint Hassan Baghdadiyah narrated from her father Abul Ghad Hassan ibn Zayd and husband Sa'eed ibn Yahya ibn Qays. *(Tarikh Baghdad, Khatib,V 14 p 433)*

Khadijah bint Qadi Shahabuddin Ahmad Makkiyah heard hadith from her grandmother Hasnah bint Muhammad ibn Kamil. *(Al Aqb at-Thamin v 8, p 206)*

Zaynab bint Abdur Rahman Ijliyah Jurjaniyah used to narrate from the collection of her grandfather, Shaykh Muhammad ibn Ma'ruf Jurjani. *(Tarikh Jurjan p 463)*

These are a few examples of the very early period to show that the daughters of Islam used to spread out Ahadith and Aathar from their families to the people. Their homes were institutions of hadith and learning.

Travelling to acquire hadith:

The muhaddithin travelled allover the Islamic world seeking the Ahadith of the Prophet صلى الله عليه وسلم. The cities and towns of Islam were blessed with the footsteps of students and seekers of hadith. Their problems were removed for them and in the early periods, the journeys for learning were generally undertaken to learn Ahadith and Aathar. Later, the travellers also sought higher authentication. Even women scholars have travelled for these purposes. Umm Husayn Haj'ah bint Ahmad travelled from her native land Nayshapur to Baghdad to narrate from the scholars there. And, in 396 AH, Shaykh Abul Husayn Muhammad ibn Muhammad Shurati Baghdadi narrated from her in Baghdad and become her student. *(Tarikh Baghdad v 14, p 444)*

Umm Ali Taqiyah bint Abul Farj Ghayth ibn Ali Suriyah travelled from Baghdad to Egypt and resided there for a long period and acquired knowledge in Iskandariyah from Imam Abu Tahir Ahmad ibn Muhammad Salafi. *(Ibn Khalfikan v 1 p 103)*

Zaynab bint Burhanuddin Ibrahim ibn Ahmad was born in Makkah. When she was of an understanding age, she travelled with her uncle to the non-Arab countries and returned to Makkah after twenty years. *(Al-Aqd ath thamin v 8 p 234)*

Zulaykha bint Ilyas al-wa'iz was a resident of Ghaznayn. She travelled to Makkah. She narrated hadith from the scholars there and after many years of staying at the Haram, she went to Sadah Chilli in Persia. During her stay at Makkah, she earned dual blessings of worship and narration of hadith. *(Al-Aqd ath-Thanein v 8 p 237)*

Umm Ahmad Fatimah bint Nafisuddin Muhammad ibn

Husayn was a resident of Hamah in Syria. She travelled to Egypt and Tarablas and narrated from her uncle. *(Zayl al-Ibn, Dhahabi p 89)*

Umm Muhammad Zaynab bint Ahmad ibn Umar was a resident of Bayt ul-Maqdis. Dhahabi gave her the epithet "المعمرة الراحلة" (Al-Muhamarah ar-Rahilah) because she travelled far and wide and became famous in learning and hadith. Later, women seekers of hadith from far off lands narrated from her. *(Ibid)*

Many scholars of hadith travelled to Makkah for the pilgrimage (hajj) to avail the opportunity to meet the learned men of the two Harmayn at Makkah and Madinah. Women Scholars and students also seized this opportunity to combine learning of hadith with worship. Asma bint Muhammad ibn Saalim was one such who travelled to the Harmayn umpteen times and gained knowledge from the ulama there. *(Ibid, p 180)*

Karimah bint Ahmad Maruziyah, a resident of Maru in Khurasan, moved over to Makkah and gave lessons in Hadith. Khatib Baghdadi read the Sahih al-Bukhari under her supervision in five days at Makkah and then narrated from it. Also, great scholars of hadith like Imam Sam'ani ibn Muttalib and Abu Talib Zunayni narrated Sahih al-Bukhari from her. *(Al-Ibr fi Khaber men ghaber, Dhehahi v 2, p 254)*

Many female narrators and scholars of hadith used to travel to listen to a famous imam or Shaykh of the times. For example, Umm Muhammad Hadyah bint Ali ibn Askar Harras Maqdisiyah went to his native city to listen from him. *(Zayl ul-Ibr, Dhahabi p 70)*

Ummatur Rahman sitt ul Fuqahah bint Shaykh Taqiuddin travelled to Shaykh Abdul Haq to hear "Sarf Jaz bin Hurfah." *(Ibid, p 147)* Ayshah bint Muhammad Harraniyah travelled to the schools of Imam Zaynuddin Iraqi and Imam Balkhi to hear hadith from them. Ayshah bint Mumar Isfahiyah went to the female scholar Fatimah Jawzwaniyah.

Sittul Arab bint Yahya Dimashqiyah went to the school of Tarzd and studied the Kiteb-ul ghilamiyat Maryam bint Ahmad Ba'l bakiyah travelled to Bahauddin's place and Umm Muhammad Shahdah bint Kamaluddin to Shaykh Kas'ari's place to take lessons. *(Zayl al-zabr, and others)*

Generally, full care was taken for the veil, etc. comfort and protection of the female students during their journeys. Their relatives also accompanied them. Imam Sahmi wrote in Tarikh Jurjan about Fatimah bint Abu Abdullah Muhammad ibn Abdur Rahman Tafqi Jurjani, "I saw her when her father used to carry her to Imam Abu Ahmad ibn Adi Jurjani and she heard hadith from him." *(Tarikh Jurjan p 463)*

Fatimah bint Muhammad ibn Ali Lakhmiyah was the sister of the well-known scholar of hadith of Andalus, Abu Muhammad Baji Ashbili. She learnt at the hands of her brother and both together narrated hadith from some scholars and teachers, and got their permission. *(Baghiyat al Mustamis p 531)*

Umm Muhammad Fatimah bint Abdur Rahman ibn Abu Salih was born in Baghdad and was taken to Egypt in her childhood where she heard hadith from her father and other Shaykhs. *(Tarikh Baghdad v 14, p 441)*

Shams ud-Duha bint Muhammad ibn Abdul Jalil was a Scholar. A highly learned, a devoted worshipper. And an ascetic woman. She got training in Sufism and tasawwuf from shaykh Abu an-Najib Suhrawardy and also heard hadith from other scholars of hadith.

Separate, screened sitting arrangement for female students

Separate accommodation and seating was provided to the female students in the classes of these elders. They could follow the lessons well separated from the male students. There never was a co-education of male and female students. Umm Hami Abusiyah and her sister Fatimah Abusiyah were from a well-known learned family of western Aqsa. They were accompanied by the grandmother of Shaykh Zawraq, Ummul-Barin and other women to the circle of studies of Shaykh Abdus رحمة الله عليه whose classes had separate seating for women like that of the other teachers. Muwarrikh wrote:

إن هولاء السيدات كن يزاولن دروسهن فى الدورالخصصة لهن فإن هناک فى الوريين أماكن كانت تساعد من حيث موقعها على

حضورالمراة للستماع مباشرة من كبارالمايخ مع مايسمعه الطلاب

["These respected women heard the lessons from places reserved for them. There were such exclusive places in Qaruyin from where women could hear what men heard.]

This tells us that there was in (Qaruy-in) separate seating arrangement for male and female students in its classes. There is a very interesting account of participation of the daughters of Islam in the gatherings of the muhaddithin and their acquiring blessings there from.

Imam Abul Walid Hassan ibn Muhammad ibn Ahmad (d 349 AH) was a great faqih of Khurasan and the Imam of the muhaddithin of his times. He led others in piety and asceticism. He narrated on his death bed that his mother had disclosed to him, " When I was pregnant with you, Imam Abbas ibn Hamzah began his classes. I sought your father's permission to attend these classes for ten days, and he gave me his permission. On the tenth day, when the classes were over, Imam Abbas asked the students to stand up. So all of us stood up. He made supplication and I prayed to Allah to grant me a learned son. Then I came home and I dreamt at night that a man stood by me and said to that I should be pleased that Allah had heard my supplication me and I will have a son who will be a scholar and attain the age of my father." His mother told him that her father (his grand father) had lived up to seventy-two years. The Imam confirmed that he had completed his seventy-second year. He died four days after that on the night of Friday, 5th Rabi'ul -Awwal 349 AH. *(Al-Muntazim v 2, p 396)*

Permission of the muhaddithin

Keeping in view the interest of the female students and the hardship of the journey they undertook, many of the elders and teachers permitted them to narrate Ahadith. For this, the elder gave his student his original manuscript or its copy, saying:

هذا سماعی اور وایتی عن فلانفاروهعنی إؤاجزت لکروایته

[These are my ahadith that I heard or narrated from a

certain shaykh. You may narrate them from me, or, I give you permission to narrate them from me.]

Sometimes, this permission was given to a student of another city or country in writing. Those who were given permission are regarded as students of the elder. In this way, permission was given also to many female students so that they became the elders students, and in such cases these or similar words were used:

اجاز لها فلان ولها إجازة عن فلان

[Also many female scholars of hadith gave similar permission to men to narrate Ahadith, as we shall see.]

These are some examples of permission to female scholars of hadith from elder male scholars.

The daughter of Shaykh Sadruddin Tu'as Umm Muhammad Ayshah Dimishqiyah was given permission by Abul Qasim ibn Qumayrah ibn Maslamah, Makki ibn Ulwan, Bahauddin Zuhayr, Ibn Zilaq (or Zaylaq), Ibn Daftar Khwan Sulayman and Nur ibn Sa'eed. *(Al-Aqd at-thamin v 8, p 266)*

Permission was given to Umm Kamal Ayshah bint Qadi Shahabuddin Ahmad ibn Zuhayrah by Muhammad ibn Ali Qutarwani, Muhammad ibn Ya'qub ibn Rassas, Qadi Nasiruddin Muhammad ibn Muhammad Tunisi Maaliki, Abul Haram Muhammad ibn Muhammad Qalansi and many other muhaddithin. *(Ibid p 267)*

Umm ul-Huda Ayshah bint Khatib Taqiuddin Tibriyah Makkiyah was granted permission by her grandfather, Muhibuddin tabari, father Khatib Taqiuddin, uncle Qadi Jamaluddin, and Radiuddin ibn Khalil and his brother Ilmuddin ibn Khalil and others. *(Ibid p 268)*

Umm Ibrahim Fatimah bint Khatib Izzuddin Ibrahim ibn Abdullah was the last student of the famous muhaddith Ibrahim ibn Khalil. She was also the last student of Muhammad ibn Abdul Qadir ibn Sarwari, Ibn Awwah and Khatib Murwa to narrate from them with their permission. *(Zayl ul- Ibr, Husayni p 259)*

Ujaybah bint Muhammad Maqadariyah Baghdadiyah was the

last student of her Shaykhs of hadith, Mas'ud and Rustami, etc. to narrate with their permission. *(Al-Ibr v 5, p 194)*

Umm al-Khayr Juwayriyah bint Qadi Zaynuddin Tibriyah Makkiyah had received permission from the scholars of different countries to narrate from them. They included Muhammad ibn Qamah ibn Aali Dimyati, Ibn Kashtaghadi, Ibn Asarwi Ahmad ibn Ali Mashtuli and others from Egypt. Ahmad ibn ali Jazri and many others from Damascus.

Zaynab bint Diyauddin Muhammad ibn Umar Qastaniyah Makkiyah was given written permission in Baghdad by Ibrahim ibn Khayruddin, Abud Ja'far ibn and Imam Radiuddin Hasan San'ani Lahori.

Sittul Kul bint Imam Radiuddin was given permission by a number of Egyption scholars including notably Sayyidah bint Musa Ibn Uthman and Darbas Marani. *(Al-Aqdath- Thamin v 12)*

Permission was granted to Ummul-Hasan Sittul Kul bint Ahmad Qaysiyah from Egypt by Yahya ibn Yusuf Misri, Muhammad ibn Ghali Dimyati, Ahmad Ibn Ali Mashtnli, Abu Nu'aym As'ardi, Qadi Sharfuddin ibn Qumah, Ayshah bint Umar Sinhajiyah and others, and from Damascus Abu Bakr Radiuddin, Zaynab bint Kamaluddin and others. The permission from Damascus was conveyed through the maternal cousin of Sittul Kul. *(Al-Aqd ath-Thamin v12)*

Ibn Khallikan has written about Umm ul-Muwayd Zaynab bint Abul Qasim abdul Qasim Abdur Rahman Nyshapuri that she was a great scholar who had acquired knowledge from a number of ulama through direct narration and permission. They included the great men like Hafiz Abdul Hasan Abdul Ghafir ibn Isma'il Farsi and Allamah Mahmud ibn Umar Zamakhshari the ecstatic. *(Ibn Khallikan v 1, p 216)*

Safiyeh bint Abdul Wahhab Qarashiyah was the Muhaddith of her times though she had never heard from any shaykh or muhaddith, nor narrated from them. Rather the scholar Mas'ud Thaqafi and other senior scholars of Hadith had given her permission to narrate. *(Al-Ibr v 5, p 188)*

Ascription

There have been so many great women scholars of hadith who held a distinctive position in ascription of hadith that the learned men and muhaddithin obtained their citation (meaning, ascribed the narration to them as authority). Some of them are:

Umm Muhammad bint Muhammad ibn Saalim ibn Abu Mawahib, Umm Muhammd Fatimah bint Ibrahim ibn Mahmud Ba'liyah (Authority in Syria) Umm Abdullah Zaynab bint Ahmad ibn Abdur Rahim Quddusiyah (authority in Syria), Karimah bint Abdul Wahhab ibn Ali ibn Khidr Qurashiyah Zubayriyah (Authority in Makkah), Fatimah bint Ahmad ibn Qasim Haraziyah (authority of her times), Sittul Wuzara bint Umar ibn As'ad ibn Munjatanukhiyah.

Titles and Addresses

Like men, the women sholars too have been showered with titles testifying to their scholarly and religious standing. We give below some examples of women who were bestowed such titles in acknowledgement of their distinction.

Sittul Ajnas

Mawfiqiyah bint Abdul Wahab ibn Atiq ibn Wardan Misriyah

Sittul Ahl

Umm Ahmad bin Ulwan ibn Sa'eed Ba'lbakiyah.

Sittush Sham

Khatun ukht ul-malik Ul-Aadil.

Sittul Arab

Umm ul-Khayr bint Yahya ibn Qa'imaz Kandiyah Dimishqiyah.

Sittul Fuqaha

Sharifah bint Khatib Sharfuddin Ahmad ibn Muhammd Dimishqiyah

Sittul-Fuqaha

Amatur Rahman bint Taqiuddin Ibrahim ibn Ali Wastiyah

Salihiyah.

Sittul Kul

Ayshah bint Muhammad ibn Ahmad ibn Ali Qalisiyah .

Sittul Kul

Bint Imam Radi uddin Ibrahim ibn Muhammad Tibriyah Makkiyah.

Sittul Kul

Bint Ahmad ibn Muhammad Makkiyah.

Sittul Muluk

Fatimah bint Ali ibn Ali ibn Abu Badr Baghdadiyah.

Sittun Nas

Kamaliyah bint Ahmad ibn Abdul Qadir Dimradiyah.

Sittul Wuzara

Bint Rustum ibn Abu Raja ibn Muhammad Asfahani.

Taj un Nisa

Bint Rustum ibn Abu Raja ibn Muhammad Asfahani.

Sharf un Nisa

Amatullah bint Ahmad ibn Abdullah ibn Ali Aabnusiyah.

Fakhrun Nisa

Shahdah bint Ahmad ibn Umar Abriyah Baghdadiyah.

Zayn ud Dar

Wajihah bint Ali ibn Yahya Ansariyah Busiriyah.

Shajratud Dur

Umm Khalil.

Hurrah

Umm Muwayd Zaynab bint Abul Qasim Abdur Rahman Sha'riyah Nisapuriyah.

Jalilah

Umm Umar Khadijah bint Umar ibn Ahmad ibn Adim.

Mu'alimmah

Ghalimah bint Muhammad Andlasiyah.

Shaykhah

Umm Abdullah Habibah bint Khatib Izz uddin Ibrahim Maqdisiyah.

Shaykhah

Umm Zaynab Fatimah bint Abbas Baghdadiyah.

Shaykhah

Umm ul-Fadl Safiyah bint Ibrahim ibn Ahmad Makkiyah.

Shaykhah

Umm Ahmad Zaynab bint Makki ibn Ali Kamil Huraniyah.

Sanad Aali:

Sanad is the line of transmission of a hadith. It is aali (meaning, high or superior) when: the narrators in the chain are fewer in number than in another chain so that the line upto the Prophet صلى الله عليه وسلم is short and closer, or there is nearness in an imam's narration or in a books narration. The muhaddithin have travelled long distances to gain this excellence. Those muhaddithin who possessed sanad aali had a large crowd of students in their classes, and many female muhaddithin also acquired the sanadaali so that they too had a large crowd of students. Imam Dhah abi wrote about Fatimah bint Diqaq that she possessed a high esteem, a sanad aaliyah and was a devoted worshipper of her times. *(Al-Ibr v 3, p 296)*

As for Umm ul-Muwayd Zaynab Sha'riyah Nishapuriyah, her death put an end to sanad aali. *(Al-Ibr v 5, p 56)*

Umm Muhammad Zaynab bint Ahmad ibn Umar Muqadisiyah is exclusive in sanad aali of Musnad Darami, Musnad Abd ibn Humayd and Kitab ath-Thaqafiyat. Hence, students of hadith traveled to her classes to narrate these books. They travelled from afar to get the sanad from her. She too travelled from Nishapur to Egypt and Madinah where she narrated these books.

Singularity in Ahadith and Books of Hadith:

Like men, women too were exclusive in narration of some Ahadith or Books of hadith and their contemporaries did not have these narrations. Because of this exclusivity, students were particular to narrate from them.

Musnadatush Sham Umm Abdullah Zaynab bint Kamaluddin Muqadisiyah was counted among these mudhaddithin. Umm Muhammad Asma bint Muhammad ibn Saalim also enjoyed the excellecne of exclusivity. Al-Ibr contains these words about Amat ul Haq bint Hafiz Abu Ali Hasan ibn Muhammad Bakriyah; "She was alone in narrating a few portions (meaning, a small collection) of the Ahadith." *(Al-Ibs p 352)*

As for Safiyah bint Abdul Wahhab Qurashiyah, she was alone in narrating many Ahadith in her times. *(Ibid v 3 p 189)* And, Zaynab bint Khatib Yahya ibn Izzuddin narrated very many Ahadith and was exclusive in that. And, Zaynab bint Sulayman As'arwiyah was alone in narrating some Ahadith, and so was Zaynab bint Abdullah ibn Radiuddin in some portions of Ahadith. Ummaul Fadl Bibi bint Abdus Samad Harthamiyah Hardiyah had a small collection of Ahadith. It was ascribed to her. She had narrated it from Abdur Rahman ibn Abuy Shurayh. *(Al-Ibr p 257)*

The last of the Students:

The last of the students of the Shaykhs and Muhaddithin, or the student who survives the rest is called خاتمة الأصحاب (Khatimatul ashab). This kind of muhaddith also gives a sunad aali and seekers of hadith narrate from him. He is sought because of this distinction. There have been women too who qualified as khatimatul ashab.

Fatimah bint Khatib Izzuddin Ibrahim Maqdisiyah was the khatimatul ashab of Shaykh Ibrahim ibn Khalil. This means that no one else narrated from Shaykh Ibrahim after her. Also, she was the last student of Ibn Abdul Qadir, Ibn Sirri, Ibn Awwah and Khatib Murda to narrated from them with their permission.

Ujaybah Baqidariyah was the last student to narrate with the

permission of Masud Thaqafi, Rustami and a group of Muhaddithin. Umm Hani Afifah bint Ahmad Farqaniyah Isfahamiyah was the last to narrate from Abdul Wahid al-Ashbah the student of Imam Abu Nu'aym Isfahani. She was his Khatimatul ashab. There were two who were the last to narrate from the well-known Muhaddith Abul Ghana'im Muslim ibn Ahmad Mazni Dimishqis; Fatimah bint Sulayman and Abul Futuh Aghmati Iskandarani.

Learning and narrating hadith, and methods thereof:

Just as the daughters of Islam kept themselves within the limits of Shari'ah in seeking knowledge whether travelling or at home, so too they maintained a responsible method in acquiring and narrating hadith. They never overstepped their limits, particularly the restrictions of the veil.

Aasim ibn Sulayman al-Ahwal reported that they used to go to Hafsah bint Shirin. She would wrap herself with her covering sheet of cloth and veil her face. They would request her not to bother herself with the formality because Allah has said about aged women like her:

والقواعد من النساء اللاتى لايرجون نكا حافليس عليهن جناح ان
يضعن ثيا بهن غير متبرجات بزينة.

[And (as for) past child-bearing women who hope not for marriage, there is no blame on them that they put off their (outer) garments without displaying their ornaments.] *(24 : 60)*

She would ask them what words followed their quotation. They would answer:

و ان يستعففن خير لهن

[And that they should restrain is better for them.] *(24 : 60)*

She would say, "This is achieved by putting the overall sheet of cloth." *(Tobagat Ibn Sa'd v 7 p 325)*

Maryam bint Muhammad ibn Abdullah Akhdiyah had bult the Masjid al-Andulus in western Aqsa. There, lessons were

imparted on various sciences and arts by the daughter of Tayyib ibn Kiran from behind a screen. Women and men attended these classes by turns. The narrator said:

ابنة الطيب بن كير ان تُدَرِس فيه المنطق من وراء الحجاب و كان لها ضلع فى مختلف الفنون و كان النساء يحضرن دروسها بعد العصرْ والرجال وقت الظهر.

"She used to give lessons on mantihq (logic) from behind a screen in the Masjid al-Andulsus. She was a master of different sciences. Women attended her class after (the salah of) asr and men after Zuhr."

Some female scholars, however, availed of the relaxation of shari'ah laws and discussed the scholarly and religious issues with male scholars. Aliyah bint Hassan Busriyah was a slave of banu Shayban. She was such a great scholar that the scholars and shaykhs of Busra visited her and she conversed with them unveiled. Ibn Sa'd said, "She was a noble, intelligent woman. She stayed in the neighborhood Uqah (or Awqah) in Busra.) Marri and other distinguished men of Busra visited her. She met them and talked with them and exchanged questions and answers." *(Tabalat v 7 p 325)*

The women scholars of Hadith observed the same limits while teaching and narrating to others as they did in acquiring from and narrating to their teachers and shaykhs. The imams and learners of hadith observed the same procedures in hearing, reading and getting permission from them (the women) to benefit therefrom.

Hearing:

The teacher reads out the Hadith to the student who hears it. The daughters of Islam adopted the same method in teaching hadith to their family members.

Reading:

A student reads out the hadith before the teacher and other students. It is as though the whole class reads before the teacher

who listens to them. This is reading or submitting before the shaykh. Women teachers followed the same method. They sat behind a screen while one of their mahrams read out and she and the students heard him.

Permission:

The teacher then "gives" his narrated hadith to the students, saying, "You have my permission to narrate them." Many male scholars and many female scholars gave permission in this way to their female and male students respectively. Imam Abdul Qasim Sahmi Juzjani described how he narrated from Hibatul Aziz bint Ahmad Juzjani. He said"

اخبرتنا أم الفضل هبة العزيز بنت محمد بن عبدالرحمن بن عبدالمؤمن
بقر إخيها أبى ذرعليها

"Umm ul- Fadl Habtul Aziz bint Ahmad ibn Abdur Rahman narrated to us hadith through her brother, Abu Dharr who read over to her." *(Tarikh Jurjan p 463)*

Abdur Rahman ibn Qasim was hearing hadith from Umm Muhammad Fatimah bint Abdur Rahman Baghdadiyah while his son Ahmad joined him in the hearing. *(Tarikh Baghdad v 14, p 441)*

Imam Ibn Jawzi described his hearing from Fatimah bint Husayn Raziyah, "I began hearing hadith from Fatimah with the reading of our teacher, Abul Fadl ibn Nasir." *(Al-Muntazim v 1, p 8)*

Imam Taqiuddin Fasi Makki, writer of al-Aqal At Thamin, heard hadith from Zaynab daughter of Kamal ud-Din (who was the judge of Makkah) at Badr. He said, "Zaynab narrated to us some Ahadith at Badr in the presence of her husband Qadi Jamal uddin ibn Zuhayrah. *(Al-Aqd- Ath Thamin)*

Fatimah bint Nafisuddin Muhammad Bahansiyah Makkiyah narrated the book (of) Ibn Abu ad-Dunya. Imam Taqiuddin Fasi Makki described how it was done: Sadruddin Ahmad ibn Bahauddin Dimishqi read that over while the son of Fatimah, Shaykh Muhammad ibn Abdul Malik Murjani and Ibn Sakr heard the said Sadradduin in that very assembly. *(Al-Aqd At thamin v 8, p*

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Sharif Abdul Khayr ibn Abu Abdullah Fabi and his brother Sharif Abudl Makarim heard health from Umm Abdul karim bint Nuruddin Muhaammad Tibriyah while Ibn Qutayr read it over. *(Ibid v 8 p 291)*

Crowd of Students in classes of female Muhaddithin and Scholars:

Students came from far off places to these female scholars to hear their hadith and then regarded it as pride and honour to narrate them. Not only the students but also imams and preservers of Hadith came and gained benefit from the narrations.

Umm Muhammad Zaynab bint Ahmad ibn Umar Maqdisiyah imparted lessons till the age of ninety years. Students came to her class from different countries. She too travelled to many cities and gave lessons. Dhahabi said, "The students travelled to her place and she too gave lessons in Hadith in Egypt and Madinah." *(Zayl Ibr Dahabi p 126)*

Umm Ahmad Zaynab bint Makki Hiraniyah imparted lessons in hadith till she was ninety-four years old. Till the end, there was a crowd of students in her class. *(Al-Ibr, v 5 p 358)*

Umm Abdullah Zaynab bint Kamal uddin Ahmad ibn Abdur Rahim Maqdisyah had her seat in Syria. She spent all her life narrating hadith and teaching the books of hadith. "She had a large number of students. She was alone in narrating many ahadith and taught the major books of hadith." *(Al-Ibr, p 213)*

Fakhr un-Nisa Shahdah bint Ahmad ibn Umar Baghdadiyah died at the age of about a hundred years. She had the distinction of having heard the sanad-adi and she passed that on to her students who were thus admitted to the fold of students of the imams of hadith. *(Ibn Khallikan, Watayat ul-Ayan)*

Imam Ibn Jawzi said about her that she was very pious and she gave lessons in hadith for years together. She died when she was about a hundred years old. *(Al-Muntazim v 1, p 228)*

Karimah bint Ahmad Muraziyah Kushmihainah possessed great knowledge of hadith. She excelled in narrating sahih Bukhari. Men of distinction sought to study in her classes and Ibn Jawzi named Khatib Baghdadi, Ibn Mutallib, Sam'ani, Abu Talib Zayni as the imams who studied at her hands. *(Ibid v 8 p 270)*

Khatib Baghdadi said that when she went to Makkah in 463 AH to perform hajj, she read the whole sahih Bukhari there in five days.

Umm Muhammad Zaynab bint Ahad Tunisiyah Makhiyah was better known by her kunyah Bint al-Maghrabi. Imam Fasi wrote about her. "She gave lessons in hadith and the learned heard (hadith) from her. " *(al-Aqd oth-Thamin v 8, p 226)*

Fatimah bin Ahmad used to impart lessons in Makkah. Noted muhaddithin joined her classes. Taqiudin Fasi wrote "She gave lessons in Hadith and our distinguished teachers also heard from her. I heard the book ath- Thaqafiyat from her. *(al-Aqd at Thamin v 8, p 296)*

Not only students but masters of hadith and those who had seats in the subject attended the classes of Musnadah ash-Sham Karimah bint Abdul Wahhab. Hafiz Zaynuddin Muhammad ibnAbu Bakr Sawli Shafi'i Abyurdi heard hadith from her when he was forty years old. Also, Imam Imaduddin Murtada Musnadi Dimishqi and the musnad of Sham Imam Bahauddin Ibn Qasim came to her and sought permission from her (to narrate).

Khatib Baghdadi has taken pride in Tarikh Baghdadi for transmitting from the female scholars of there and regretted his inability to avail of the narrations of some others of them. He wrote, "I have heard from Fatimah bint Hilal ibn Ahmad Karjiyah. She is truthful. She stays in the eastern Baghdad at the corner of Sah Shenba Bazar. Satitah bint Qadi Abdul Qasim Abdul Wahid ibn Muhammad Bajliyah was truthful and highly learned. She lived in the eastern region of Baghdad near Huraym, the capital. I also learnt hadith from her. Khadijah bint Muhammad ibn Ali al-Wa'azah Shahjaniyah was pious and truthful. She lived in the neighborhood Qutayqatur Rabi' of Baghdad. I wrote down hadith from her."

"Umm Salamah رضی الله عنها Khadijah bint Musa ibn Abdullah was a sermoniser and a righteous, trustworthy learned woman. She lived in the area Tawthah of Baghhad. I wrote down hadith from her too. I also heard hadith from Tahirah bint Ahmad ibn Yusuf Tanokhi at the house of Qadi Abud Qasim Tanokhi. Her narrations were in a book form with Qadi Tanokhi. Umm Umar bint Abul Ahasn Hassan ibn Zayd Thaqafiyah resided near the house of Mu'adh ibn Muslim in Baghdad. I heard her narrate hadith. She thaught hadith to my contemporaries, like Muhammad ibn Sabah Jurjani and Dawahi."

Among the female muhaddithin of Baghdad was Fatimah bint Ubayd ibn Shakhayr Sayr Fiyah. She was a well known scholar of hadith. She resided in the neighborhood of Abul Faith Muhammad ibn Abdul Favaris. Many Muhaddithin narrated from her and Khatib Baghdadi also had the hounour of being her pupil, but he regretted not having transmitted directly from her. He said, "I was not destined to hear from her but Abu Tahir Muhammad ibn Ahmad Ashafi conveyed her hadith narrations to me." *(Tarikh Baghdad v 14, pp 433, 445, 446)*

Sittul Wuzara bintUmar ibn As'ad Tanokhi'ah was an authority of her times. Her circle of teaching extended from Dimishq (Damascus) to Cairo. She was well-known for her lessons in Sahih Bukhari and Musnad Imam Shafi'i. She taught these two books in both those places. *(Zayl utbr, dhahabi p 88)*

Shams ud-Duha bint Muhammad ibn Abdul Jalil was a scholar of hadith, an ascetic, and a pious worshipper. She had a regular circle of students who learnt hadith from her. *(Al-Aqdat-Thamin v 8, p 257)*

Ibn Jawzi wrote about Fatimah bint Husayn, "I heard from her the books Dham ul-Ghibah of Ibrahim Harbi, and Kitab al-Majalis ibn Samun, and Musnad Imam Shafi'i through Abdul Fadl ibn Nasir. *(Al-Muntazim v 10, p 8)*

Dhahabi has elaborated that he heard hadith from Ulama Umm Muhammad Shahdah bint Kamaluddin. Muhaddith Ibn Nuqtah stated that he heard Musnad Abu Yaya from Ayshah bint Mu'mar Isfahaniyah. She had heard it from

Imam Sirni. Imam Taqiuddin Fasi Mkki stated, "Umm Muhammad bint Abul Yaman Muhammad heard the hadith from her aunt Umm al-Hasan Fatimah bint Ahmad ibn Radi uddin and from her grandfather Shaykh Radiuddin Tabari, 'Hadith bil-Awliyah' and 'Tasa'iyat Razi.' And, I heard both from Ulama bint Ahmad, and Thaqafiyat at Madinah when she was a resident there." *(Al-Aqd ath. Thamin v 8, pp 281-296)*

Imam Ahmad ibn Ali Salihi Hanafi (D 765 AH) heard Hadith from Zaynab bint Mu'lim and read sahih al-Bukhari from Sitt ul Wuzara. *(Tabaqat as-Sariyah v 1, p 461.)* Fatimah bint Iqdisiyah had given permission for hadith to Abul Abbas Ahmad ibn Ali Qurashi Bakri Kimazi like Ibn Jazri. *(Ibid p 470)*

Permission to narrate:

Just as many shaykh of hadith gave permission to women to narrate from them, so too many females of identical rank gave permission to men who regarded it as an honour and excellence of which they took pride.

Imam Taqiuddin Fasi Makki wrote, "Umm Muhammad Sayyidah bint Shaykh Radiuddin gave permission to our Shaykh Hafiz Zaynuddin Abdur Rahim Iraqi to narrate and Umm Muhammad Ayshah bint Ibrahim Dimishqi gave permission to Imam Burhanuddin Ibrahim ibn Ahmad Shami." *(Al- Aqd Ath Thamin p 253)*

Ibn Khallikan said, "We got permission from Umm ul-Muwayd Zaynab in a certain month of 616 AH." *(Ibn Khallikan v 1 p 216)*

This procedure was very common among the muhaddithin. Even today, certificate and permission of books of hadith is given after a student has read some of it at the two ends.

Lessons in different cities:

Generally, the female scholars of hadith held their classes in their homes where students came to acquire knowledge, as Khatib Baghdadi has pointed out the residences of some of them. However, quite a number of the female scholars gave lessons in

different cities too and as it were, spread religious knowledge while they moved about. Khaldiyah bint Ja'far ibn Muhammad was a resident of Baghdad. Once when she travelled to the lands of non-Arabs, at Dinawar Khatib Abul Fath Mansur ibn Rabi'ah Zuhri narrated hadith from her. *(Tarikh Baghdad, v 14, p 444)* Sittul Wuzara bint Umar Tanokhiyah imparted lessons in Sahih Bukhari and Musnad Shafi'i innumerable times in Cairo and Damascus. Zaynab bint Ahmad Maqdisiyah taught in Cairo and Madinah. Aminah bint Unan, taught in Baghdad and Mosul and narrated hadith. Taqiuddin Fasi heard hadith from Zaynab daughter of the Qadi of Makkah at Badr.

Mutual hearing and narrating:

We have stated already that when ahadith came to be recorded in the first century, women also narrated to each other. Their ahadith were also heard by men and this continued in succeeding generations. Women spread religious knowledge among their sex and taught fellow women the ahadith.

Umm Sulayman Ubayyah bint Nafi' was a slave of Sakinah, the daughter of Mus'ab ibn Zubayr. Taybah was the slave of Fatimah daughter of Umar ibn Mus'ab ibn Zubayr. Jaybah, narrated from Umm Sulayman.

Thaniyah bint Ubayd ibn Abu Barzah narrated from her grandmother and then Umm ul- Aswad narrated from her.

Umm Nadrah narrated from Sayyidah Ayshah رضی اللہ عنہا and from her the transmission was picked up by Tahiyah Rasbiyah Busriyah. While Umm ul-Banin bint Sa'b ibn Manqid narrated from her father, Salamah bint Amr Qulaysiyah narrated from her (Ummul-Banin). Qusaymah bint Iyad narrated from Ummul Banin bint Iyad Aslamiyah , her sister..

Maymunah bint Hajr ibn Abdul Jabbar ibn Wa'il narrated from Umm Yahya Haythah bint Abdul Jabbar ibn Wail- that is, a niece became her aunt's student. Hakimah narrated from Sayyidah Ayshah رضی اللہ عنہا and then her daughter Umm Aasim narrated from her. Rafi'ah bint Wazr narrated from Ibn Shahab and Umm Az'ar, and from her, her aunt Karimah bint Aatif Batwiyah. Sidrah the freed woman of Ibn Aamir narrated from

Sayyidah Ayshah رضی اللہ عنہا, and from her Ummul Azhar bint Umar Ghassani, mother of Ahmad ibn Harith ibn Waqid Ghassani. *(These reports are cited from Al-Kamal v1,2 and 4.)*

The musnadash Shaam, Zaynab bint Kamaluddin Ahmad Maqdisiyah was given permission by Ujaybah Baqadaziayah to narrate from her. Fatimah bint Sulayman Ansariyah heard hadith from Karimah bint Ahmad Maruziah. Ayshah bit Mu'mar Isfhaniyah attended the classes of Fatimah Jazwaniyah and narrated from her. Shaykah Mus'marah Zaynab bint Makki heard from Sitt ul Ka'bah. The granddaughter of Sultan Salahuddin Ayyubi, Princess Fatimah bint Malik Hasan Ahmad also heard from Sittul Ka'bah. Fatimah bint Ahmad Samiriyah Baghdadiyah narrated from Huwariyah bint Eesa Khazzaz.

Writings on hadith:

The daughters of Islam -like their male counterparts- did not let it rest at teaching and narration, but wrote books on the subject. They left behind a sizeable treasure of books. They compiled their narrations in book form, wrote biographical notes on narrations, and made copies of books of ahadith. Many excelled in the field. Imam Dhahabi wrote about Ujaybah bint Hafiz Muhammad ibn Abu Ghalib Baqadariyah Baghdadiyah that she wrote a book of ten volumes on the life of Shaykhs and teachers. *(Al-Ibr v 5 p 194)* This shows how many her shaykhs were.

Umm Muhammad Fatimah Khatun bint Muhammad Khatiyah Isfahani was very adept in writing and composing. She wrote many good books, Ar Ramuz min Al-Kanuz, a five-volume book, among them. *(Al-Aqd At Thamin v 8, p 202)*

Fasi wrote about Umm Muhammad bint Fatimah bint Nafisuddin Muhammad Bahnasiyah Makkiyah that she wrote many books on the sciences of hadith and other subjects. *(Ibid, p 273)*

Khadijah bint Muhammad Shahjaniyah Baghdadiyah compiled all the narrations and ahadith of her teacher of hadith. Ibn Maymum, in a book form. *(Al-Ibr v 3 p 246)*

Umm Muhammad Shahdah bint Kam aluddin Umar had

committed many ahadith to memory. She collected many of them in a book form. *(Zayl al Ibr Dhahabi p 49)*

Karimah bint Maruziyah had great ability to correct her books by comparison and also rectify her manuscripts thereby. She was a very capable scholar of hadith. *(Ibid v 3, p 254)*

There was a constant exchange of views through correspondence between Khadijah bint Shaykh Shahabuddin Makkiyah and her contemporary male scholars. She used to write booklets and pamphlets on religious and scholarly subjects.

Ghubariy wrote about Ayshah bint Umarah ibn Yahya resident of Bajayah in Africa, "Her script was excellent. I saw a book of Tha'labi in her handwriting. It was made up of eighteen volumes. *(Unwan al-darayah fi man kana min al-ulama ... Pp 47-48)*

These few examples show that the female scholars did leave behind many books and they also excelled as scribes Unfortunately, their works were not given due attention so that none of them is extant today.

Exegesis of their books and narrations:

The acclaim and approval of the books and narrations of female scholars prompted Ulama and muhaddithin to write a takhrij (conclusion and/or interpretation) on them. They certified that they were correct so they included them with their own narrations.

Imam Fasi wrote about Umm ul-Fadl Khadijah bint Taqiuddin Ali ibn abu Bakr Tibriyah Makkiyah that her ahadith were subjected to takhrij, and she gave lessons in hadith. *(Al-Aqd Ath-Thamin v 8, p23)*

And he said the same thing about Umm Ahmad Raysah bint Ahmad ibn Abu Bakr Muhammad Tibriyah Makkiyah. *(Ibid p 221)*

Alas, neither is there a sign of the books of the female scholars nor of the books of takhrij thereon.

Fiqh (Jurisprudence) and Verdicts:

Many of these female scholars were also jurists and givers of

religious verdicts. They excelled in this field and Muslims relied on them perfectly. Ibn Qayyim explained that about twenty-two sahabirt were well-known in the subjects of jurisprudence and issuing verdicts, known as fiqh and fatawa, seven of them were the Mothers of the Faithful, Sayyidah Ayshah رضی الله عنها had the title of faqih ul-Ummah. And, Zaynab bint Abu Salamah رضی الله عنها was also a foremost faqihah. The well-known tabi'i always remembered her when he recalled a faqihah of Madinah.

Shaykh Allauddin Samarqandi (d 539 AH) was a well-known Hanafi faqih and a scholar and writer of Tuhfat ul-Fuqaha. His daughter, Fatimah, was a great faqihah and her husband, Shaykh Allauddin Kasani (d 587 AH) wrote al-Bada'i' wa as-sara'i' an exposition of Tuhfotul Fuqaha. Whenever, he hesitated, she corrected him and she also issued edicts with her father and husband. The edicts bore the signatures of all three of them.

The daughter of Qadi Abu AbdullahHusayn ibn Isma'il Muhamli, Ahatul Wahid Sataytah had heard hadith from her father and also from Isma'il ibn Abbas Waraq Abdul Ghafir ibn Salamah Hamsa, Abul Hasan Misri, Hamzah Hashmi and others. She was very learned and righteous and had acquired proficiency in laws of inheritance, accounts, grammar and other sciences and arts. But, most of all, she had memorized the Qur'an and fiqh. She was perfect in fiqh of the Shafi'i school. She used to issue edicts with Shaykh Abu Ali ibn Abu Hurayrah.

Ibn Jawzi has written about Bint al-Mahmli that she was a talented scholar and the greatest of those who had memorized the fiqh of the Shafi'i school of thought. Thus she had no peer in her times in fiqh of the Shafi'i school.

The faqihah and muftihah Umm Uyusiyah, her sister Fatimah and the grandmother of shaykh Zawraq, faqihah Umm ul-Banin were three prominent women of west Aqsa in fiqh and fatawa.

Umm Eesa bint Ibrahm ibn Ishaq Baghdadiyah was a jurist in Baghdad. Khateeb said that she was an accomplished scholar and issued edicts on juristic questions. Ibn Jawzi confirmed this statement. *(Tarikh Baqhdad, v 14 p 442, al-Muntazam v 6 p 315)*

The daughter of Shaykh Taquiddin Ibrahim ibn Ali Wasti,

Amatur Raman was distinguished in fiqh and fatawa. She was known as sitt ul-fuqha. *(Zayl ul-Ibr, Dhahabi)* The same could be said of Sharifah the sister of Amir Sayyid Sharif Alauddin Ali ibn Khatib Sharf uddin Ahmad. *(Zayl ul-Ibr Husayni p 287)* Umm Zaynab Fatimah bint Abbas Baghdadiyah was a highly talented scholar, an ascetics, a content woman and the chief of women of her times. *(Zayl ul Ibr, ahabi)*

The sister of Faqih Yusuf ibn Yahya Andalusi, Fatimah bint Yahya Andulu siyah Qurtubiyah was an accomplished scholar and very God-fearing, simple woman who also was a faqihah. Both brother and sister were famous in this field. Her popularity may be gauged from the unprecedented number of people who participated in her funeral. *(Baghiyatul Hultamas p 531)*

It is worth mentioning that Abu Bakr Muhammad ibn Ali Andalusi (d 703 AH) used to come to the mosque from morning till zawal and give lessons in the Qur'an and subjects of Shari'ah and he also issued fatawa to women who came to the mosque and enquired from him. *(Tabqat ul Mufassirin v 2 p 103)*

Qur'an, memorizing, exegesis and recital:

Many of the women memoriesd the Qur'an and specialized in its recital and exegesis. They served it as they served the hadith. Hafsha bint Sirin had memorized the Qur'an and its meaning and interpretation when she was twelve years old. *(Tahdhib ut-Tahdhib v 11, p 409)* she was adept in the art of recital too. Her brother, Muhammad ibn Sirin, used to refer to her whenever he was in doubt. Hafsah used to recite half of the Qur'an every night. *(Safat us-Satwah v 4, p 16)*

Fatimah Naysapuri was a famous exegete. Ibn Mutuk said that he had not seen a woman more learned than her. He asked Zun Nuz Misri about this woman with exceptional knowledge and he said that she was one of the friends of Allah and she was his teacher. *(Ibid p 101)* Amatul Wahid bint al-Maliauli was an outstanding scholar, faqihah and a hafizah who had commited the Qur'an to memory.

Aasiyah, the sister of Imam Diyauddin Maqdisi, was a very

pious woman, an ascetic and a hafizah. The wife of Diyauddin, Aasiyah bint Muhammad ibn Khalf Maqdisiyah was an excellent scholar of the Qur'an and of the Sciences of the Qur'an she was exceptional in the art of recital. *(Hashanah al-Akmal v 1, p 92)*

. Imam Zaynuddin Abul Hasan Ali ibn Ibrahim, Qari, Dimishqi, Misri (d Ramadan 599 AH) was a great faqih, sermonizer and exegete. His excellence was the answer to his mother's prayers who herself was very pious, hafizah and an exegete. Imam Zaynuddin said, "When I would return from my maternal uncle Sharful Islam after studying exegesis from him, my mother would ask me what he had taught me that day. When I repeated my lessons, she would add whatever he had omitted to tell me." She remembered by memory the 30-volume exegesis written by her father. She worshipped Allah sitting on the prayer rug for forty years. *(Tabaqat al Hanabilah v1 p 440)*

This is corroborated in Tahagat ul Mufassiran thus: Shaykh ul Islam, Imam Abul Farj Abdul Wahid ibn Muhammad Shirazi Maqdisi (D 486 AH) wrote Kitab al-Javahir, a 30-volume exegesis. His daughter memorized the whole of it *(v1, p 262)*.

Among the children of Imam Abu Muhammad Sirajuddin Abdur Rahman ibn Umar Dani Hanbali (d Jumadilula 243 AH) was a blind daughter. She was known to possess a miraculous memory in her times.

Abu Muhammad Harran had a blind daughter who had a miraculous memory. She could tell about any hadith in the six authentic books immediately on being asked. *(Tabajat al Hanabi'ah)*

Maymunah bint Abu Ja'far Madinan was a well-known reciter of the Qur'an having learnt the recital from her father. She then taught it to other people.

Imam ul-Qurra, Ibn Jazri wrote about his daughter that she memorized the Qur'an in all its seven readings and then recited to others. She also learnt the ten recitals on these principles. She was perfect in the science of recital (called tajwid) and no one could match her.

Ibn Tagharbardi wrote in An Nujum Az-Zahirah that in the

palace of Zubaydah, the wife of Khalifah Harum Rashid, one thousand female slaves used to recite the Qur'an. Their audible recital seemed like the buzzing of honey bees.

The daughters of Islam served the Qur'an also by transcribing it. Ibn Fayyad wrote in 'Akhbar Qurtubah' that there were in eastern Qurtubah a hundred and seventy women who transcribed the Qur'an in the kufi script. We may gauge from this the interest of the women of the whole city in writing down the Qur'an in their own hand. Even in our country, India, the granddaughter of the king Shah Jehan, princess Shad Khanam transcribed the Qur'an in the script Rayhan with all seriousness and put down her name at the end in the script Riqa.

Admonition and reminder:

It is through sermons and remembrance that the faith and deeds for women of Islam was refreshed and enlightened. Through them the Muslim families were reformed. There have been many women sermonizers who have been instrumental in benefiting women very much. They went to women and delivered sermons. Women attended their sermons. In this way they enjoined piety and forbade evil. The mother of Hasan Busri, رحمة الله عليه Khayrah, used to deliver sermons to groups of women. This is what Usamah ibn Zayd said. *(Tuba yat Ibn Sa'd v 8 p 376)*

Mu'adhah bint Abdullah was wife of a famous tabi'i Silah ibn Ashyam. She was very pious and Ja'far ibn Kaysan said that he had seen her deliver sermon to a crowd of women around her. (Ibid p 403)

Umm ul-Hakam Ayshah bint Muhammad Baghdadiyah was known as al-Wa'izah (the one who sermonizes). Dhahabi said that she was very pious and delivered sermon to women. *(Al-Ibn v 5 p 168)*

Umm Ahmad Zulaykha bint Ilyas Ghaznawiyah was also known as al-Wa'izah. Saintly, ascetic woman, she visited people at their homes and admonished them. *(Fasi in al-Aqd ath-Thamin v8 p238)*

The services of Umm Zaynab Fatimah bint Abbas

Baghdadiyah, the highly learned scholar, are very significant in this field. Not the woman of Baghdad alone but of Dimishq and Cairo also derived immense benefit from her. Therefore, she was called chief of the women. Imam Dhahabi wrote that women gained much from her and many repented from their sins. She was a very sincere and God-fearing scholar who discharged her duty of enjoining that which is right and forbidding what is wrong. People of every rank respected her and she was very dear to them. *(Zayl Ibr. Dhahabi p 80)*

Critics have written about Khayrunah Fasiyah رحمة الله عليه that she was much instrumental in disseminating the tenets of the Ash'aries among the women of Faas. She was well-known in the western (Muslim) lands.

When Ibn Jawzi's son Abul Muhazin Yusuf ibn abdur Rahman was orphaned at the age of seventeen, the mother of Khalifah Nasir Abbasi looked after him and appointed him to deliver sermons in place of his father Ibn Jawzi. He was given much respect and he became prominent among his contemporaries as a sermonizer. *(Tabogat al-Mujassirin v 2, p 281)*

Tasawwuf:

Many there were among the daughters of Islam, devoted to Allah, who created in the women of Islam an urge to purify their souls. These pious women had their khanqah (recluse) where devotional exercises and a rot of worship caused a reformation in the hearts of women in general.

We have read about Umm Ahmad Zulaykhah Ghaznawiyah and Fatimah bint Husayn Raziyah, both known as Al-Wa'izah. Both were Sufis and Ibn Jawzi said about the latter that she had a khanqah where pious women gathered. *(Al-Muntatim v 10 p 2)*

Tajun Nisa bint Rustam Isfahani took up residence in Makkah and lived a life of strict simplicity and deeply religious. Taqiuddin Makki described her as the foremost of Makkan Sufis. *(Al-Iqd ath-Thamin v 8, p 192)* And he said of the famous Makkan woman scholar Safiyah bint Ibrahim that she was the Shaykh of the women Sufis of Madinah and Makkah and the servant of the poor there. *(Ibid, p 259)* He meant that she was the guide leader of

the ascetic women of the two Harams, correcting and training them and she also served the male poor, worshippers and sufis. The historians have called Zuhrah bint Muhammad ibn Ahmad the pious (female) sheykh and sufi. There was in Damascus a Ribat uz-Zuhrah, a retreat. She resided in its neighbourhood and trained the female sufis lodged in the retreat. Fatimah bint Muhammad Qastalaniyah Makkiyah was not only a (female) muhaddith but also a great sufi. She had donned the rag of Tasawwuf from Shaykh Najmuddin Tabrayzi. Then she put a rag of Tasawwuf on every prominent Muhaddith whom she had taught. *(Al-Iqd ath Thamin v 8, p 259)*

Fatimah bint Abdur Rahman hurraniyah was given the title sufiyah. Khatib Baghdadi and Ibn Jawzi said that she always threw over herself the suf (صوف) which is a woolen blanket and she slept on her prayer rug without a bedding for sixty years. *(Al-Iqd ath-Thamin v 8, p 287)*

Aasiyah Muqaddisiyah was the sister of Hafiz Diyauddin Maqdisi and wife of Shaykh Majuddin Eesa. She was a distinguished worshipper of her times, much advanced in religion, honesty, piety and good work. It says in Kitab ul Mushtabah that she had also memorised the Qur'an and dutifully observed routine exercises of supplication and remembrance of Allah, and that she was a unique woman. *(Ibid)*

In conclusion, we see that women have not missed any field of sciences and arts and Islamic deeds. They have gained prominence in every branch of Islamic life. They served not only fellow women but also the men.

Poetry and literature:

Women of Islam also played a prominent part in Arabic literature and poetry and their achievements stand out. High ranking male poets acknowledged the superiority of some women poets and litterateurs.

Maryam bint Abu Ya'qub Andulusiyah was one such woman. She was very religious and very exceptional. She had travelled from Andalus for Hajj and visit and taught these subjects to women there. She was a permanent resident of Ishbiliyah. She

was very respected because of her religion and saintliness. Her work was much accepted after the fourth century. The Amir of Andalus Ibn al-Mahhad sent her dinars in recognition of her poetry. *(Baqhuyatul Mutamus p 528)*

Another poetess of Andalus was Ghassaniyah who resided at Bujayah. She composed poetry eulogizing kings and amirs, like the one for amir Maryah Khayran Aamiri matching the official poet Abu Umar Ahmad ibn Darraj's eulogy. *(Ibid, p 529)*

Another poetess of Andalus who excelled in this department was Dodi Aasiyah. She recited poetry in praise of the amirs. She travelled from Aaih to Ishbiliyah and read out her poetry to khalifah Abu Ya'qub. *(Ibid p 530)* Nazhun was a famous poetess of Gharnatah. She was known for her extempore composition and exchange of witty remarks. *(Ibid p 530)*

Walladah was the daughter of Mistafibillah Muhammad ibn Abdur Rahman, the governor of Andalus. She was a poetess and a literary woman. Her words carried weight. She always discussed literary issues with others in this field. She died in Safar 484 AH. *(Ibid p 532)*

Sarah bint Ahmad ibn Uthman (d 750 AH) was a poetess of western Aqsa. She was so excellent in literary and poetic works that Ibn Salun took pride in having her permission. She had a literary relationship with Rashid Fahri.

The famous (female) Muhaddith and pious woman of Makkah, Khadijah bint Shaykh Shahabuddin Nuwayri was also a poetess She recited very good poetry and composed many poems in praise of Allah's Messenger صلى الله عليه وسلم. *(Al-lqh, v 8 p 208)*

The muhaddithah and faqihah Zaynab bint Kamaluddin Hashmi also resided in Makkah. She was very intelligent, noble and honorable and had an excellent taste for poetry. She had memorized many poems. *(Ibid p 233)*

Umm al-Husayn the daughter of Makkah's judge, Schabuddin Tabari was also a great poet. Her poetry was much famous. *(Ibid p 231)*

Ibn Khalikan said about Umm Ali Taqiyah bint Abul Farj Ghayth ibn Ali Salma Suri that she was a great scholar who wrote excellent poetry. She once recited an ode in praise of Al-Huzaffar Taqiuddin Umar, the nephew of Sultan Salahuddin Ayyubi mentioning wine and what goes with it. When the amir read it, he said, "She knows of these things since her childhood." Umm Ali wrote another ode about war and everything concerning it in a very clear manner and sent it to the amir with the message, "I know of this as I do of that." She was born in Damasus in Safar 505 AH and died in the initial days of Shawwal in 579 AH. *(Ibn Khalikan v 1 p 103)*

Calligraphy and composition:

Women have been good calligraphers and writers of prose and scribes. Rulers have availed of their services in official correspondence.

The scribe, Umm ul-fadl Fatimah bint Hasan ibn Ali al-Aqra Baghdadiyah was better known by her Kunyah Bint al-Aqra. She was recognized as the best scribe and calligrapher of her times. She copied exactly the script of the well-known scribe Ibn al-Bawwab and many aspirants learnt the art from her. Dhahabi *(Al-Ibr v 3 p 296)* and Ibn Jawzi confirmed this.

Abu Nazr Abdul Malik Kindri summoned her to Jabal and asked her to write down the peace treaty between him and the Christian king of Rome. It was written on only one page and Bint Al-Aqra' was paid one thousand dinars for that. *(Al-Muntazin v 9 p 40)*

Amat ul- Aziz Khadijah bint Yusuf was a scholar and a muhaddithah. She also had an excellent handwriting, having acquired training from the well-known calligraphers. *(Bhahabi, al-Ibr v 5 p 398)*

Fakhr un Nisa, Shahdah bint Ahmad was well-known as a Kaṭibah (calligrapher). Ibn Jawzi praised her calligraphy. *(Al-Muntazim v 10 p 288)* Ibn Khallikan also said that she was a scholar who had an excellent handwriting. *(v 1 p 245)*

The well-known scribe and literary woman of Andalus,

Murrah, was the chief scribe of Amir An-Nasir Ladinullah and also a clerk. She had a good hand. She died in 358 AH. *(Baghiyat al-Muttamis p 530)*

The scribe Muniyah was the (female) slave of khalifah Mu'tamid Aliullah Abbasi She was known as al-katibah because of her excellent handwriting. She was also a clerk. She had learnt hadith from Abu Tayyib Muhamamd ibn Ishaq, and Ubaydullah ibn Husayn Bazzaz Anbari narrated from her. *(Tarikh Baghdad v 14 p 442)* Among the talented scholars of Andalus, Safiyah bint Abdullah stood out for her calligraphy.

Of the female scholars of Andalus one Lubna was also a scribe and clerk. She was the chief scribe of Khalifah Hakam ibn Abdur Rahman Umawi. She was entrusted with the official correspondence. She was also a good accountant, a poet, a grammarian and an expert in prosody and other sciences. *(Baghiyatul Multanis p 530)*

Ayshah bint Umarah ibn Yahya Sharif Bujav'iyah Afriqiyah was a literary woman and a poet who possessed an excellent handwriting. She transcribed a book of eighteen volumes in her own hand. *(Unwen ud- Deriyah p 47)*

Ibn Fayyad has mentioned in Akhbar Qur tubah that there were in the eastern Qurtubah a hundred and seventy accomplished female scholars who transcribed the Qur'an in the Kufi script.

Share of Mothers in upbringing children:

As queens and shepherds of their homes, women of Islam took deep interest in training their children. The mother put in tremendous effort to impart to her children religious training and make them heirs of great leaders and chiefs. We cite some examples that should serve as a lesson for our mothers of today.

Imam Yazid Ibn Harun Wasti (d 206 AH) held a high rank among the taba' tabi'in (successors of the successors of the sahabah رضی الله عنهم). He recounted his life story as a student, saying, "I was away from my family for many years. At Baghdad, I learnt of a tabi'i scholar at Askar. I went to him and requested

him to narrate to me a hadith. He narrated:

حدثنی أنس بن مالک رضی الله عنه عن رسول الله صلی الله علیه وسلم من ابتلاه الله ببلاء فليصبر ثم ليصبر

[Anas ibn Maalik narrated that Allah's Messenger صلی الله علیه وسلم said: If Allah involves someone in an anxiety then he must show patience. He must again show patience and again show patience.]

The Shaykh then said that he would not narrate any other hadith. Then I returned to my native land. I reached home at night and did not knock at the door lest I wake up may family. However, I opened the door somehow and went in. My wife was sleeping on the roof and I saw a young man sleeping by her. I decided to strike him with a stone but I suddenly remembered the hadith of the shaaykh of Askar, so I ceased. I picked up the stone twice or thrice but then checked myself. Suddenly, my wife woke up. Seeing me, she awakened the young man, saying, 'Get up! Meet you father.' He greeted me warmly. When I had begun the journey, my wife was pregnant. I then realised the blessing of abiding by the hadith." *(Aathir ul-Bilad ul Akhbar ul-Ibad p 480)*

Imam Maalik's رحمة الله عليه mother:

She was Aaliyah bint Sharik ibn Abdur Rahman ibn Sharik Azdi. *(jamharatu Ansab ul Arab p 436)* She was a very intelligent, learned woman. She paid special attention to the training and education of her son Maalik. He reported that when he said to his mother that he wished to acquire religious knowledge, she said, "Come I will dress you up in ulama's clothing." Then, she made him wear bare clothing and put on his head a tawilah (black, long cap) and tied the turban over it. She said, "Go to Rabi'ah and learn his manners before his knowledge." Or, she said. "Go! Write now." *(Al-Muhaddition al-Fadil p 201, Tartibal Madarik v 1 p 119)*

The classes of Rabi'ah Ra'i were held in Masjid Nabawi and the elite of Madinah attended his classes. He was the first Shaykh and teacher of Imam Maalik. His mother chose him and he came out of his assembly as an imam.

Mother of Sufyan ibn Uyaynah رحمة الله عليه:

Sufyan ibn Uyaynah رحمة الله عليه was a glorious taba tabi'a scholar and teacher of Imam Shafi'i رحمة الله عليه. He said that if Maalik and Sufyan were not there, knowledge would have disappeared from the Hijaz. His mother got him to acquire religious education in a manner that Muslim mothers should emulate. Waki' ibn Jarrah was student of Imam ibn Uyaynah رحمة الله عليه. He said that the imam's mother said, "Dear son! Acquire knowledge. I will work to meet your needs. Son, when you have written ten ahadith, observe yourself and see if you have improved in your manners and habits or not. If you do not find an improvement then know that this knowledge is harmful to you, not beneficial." *(Tarikh Jurjan, Sahmi p 449)*

With her encouragement and under her examining eye, he learnt hadith from more than seventy-eight ulama among the tabi'in. He is regarded among the wise men of hadith. Allah's creatures derived benefit from him.

Imam Ibn Uyaynah used to disclose to his students, "When I went to the classes of Ibn Shihab Zuhri, I had earrings on my ears and a ponytail on my head. He saw me and said, 'Sit down here. Here! I have not seen a younger scholar.'"

Nadr Hilaly said that when he was in the class of Sufyan ibn Uyaynah رحمة الله عليه, a child came whom the students looked with disgust. But, Ibn Uyaynah رحمة الله عليه said to them "You too were like this. Allah has favoured you." To Nadr, he said, "O Nadr! If you had seen me when I was ten years old, you would hare been surprised. I was just fire span tall and my face was like a dinar and I was like a spark of fire. My garments were dishevelled and very short and cramped. And I attended the gatherings of the Ulama of different cities, like Ibn Shihab Zuhri and Amr Ibn Dinar .... The people would comment, 'the little shaykh is here.'" *(Al-Kifayah p 60-61)*

Mother of Imam Awza'i رحمة الله عليه:

Shaykh ul-Islam, Imam Awza'i's رحمة الله عليه name was Abdur Rahman ibn Amr ibn Muhammad Awza'i. His school of thought

(about fiqh) was operative upto the third century. He gave oral answers to eighty thousand questions. He was a great scholar. He owed all that to his mother who educated and trained him. He had lost his father very early. So his mother raised him up till he became shaykh ul-Islam. "He was born in Ba'lbak and his mother brought him up. The way she thaught him manners, a Sultan is unable to teach." *(Tadhkira tul ituftadh v1 p 169)* According to another report, he was born in Ba'lbak and raised up in Kark. Then his mother took him to Beirut where she died. Imam Awza'i رحمة الله عليه had great merits.

Mother of Imam Ibn Ulayyah:

The flower of the jurists and scholars of hadith. Imam Isma'il ibn Ibrahim ibn Miqsam Busri رحمة الله عليه was known as Ibn Ulayyah through his mother's relationship. His grandfather Migsam was taken captive in Sindh at Qayqan and was enslaved by Abdur Rahman ibn Asad ibn Qutbah Asadi. His father. Ibrahim, was a cloth merchant in Kufah. He travelled to Busra often and there he married Ulayyah bint Hassan. She was a slave of Banu Shayban. Ibn Sa'd wrote about this in Tabaqat Kubra, "She was a respected, intelligent and distinguished woman. Her home was known by her in Awqah in Busrah. Salih Murri and the elite of Busrah used to visit her. She met them and discussed with them religious issues."

Imam Isma'il Busri was born to her in 110 AH. She raised him up and trained him so that he grew up to be prominent among the fuqaha and muhaddithin. The famous muhaddith Abdul Warith reported that Ulayyah bint Hassan brought her son Isma'il to him and he was the most handsome boy of Busra. She said to him. "This my son will stay with you and learn manners from you." He kept the boy with him and sent him ahead to the gatherings of the men of learning and he would follow to the Shaykh of the gathering. He trained him in such a way that in the eyes of the learned men, he was raised to a position higher than the teacher. *(Abdul Warith)*

Imam Ibrahim Harbi said, "When Ibn Ulayyah emerged from the company of Shaykh Abdul Warith, the people of Busra had no

doubt whatsoever that he was more trustworthy than Abdul Warith in knowledge of hadith." *(Tarikh Baghdad v 1 p 231)*

Imagine the society in which slaves were so much interested in learning, how high must have been the scholarly and religious life then. They were three brothers- Isma'il, Hammad and Muhammad, and all three were known Ibn Ulayyah from their mother. Their children too were known by this name and kunyah. All three were accomplished scholars of their times and attained the high station under their mother's training. *(More about them may be seen in my Urdu Book Aather wa Akhbar.)*

Mother of Sha'bah ibn Hajjaj رحمة الله عليه:

Imam Sha'bah ibn Hajjaj Wasti Busri رحمة الله عليه had seen both Anas ibn Mallik رحمة الله عليه and Amr ibn Salamah رضي الله عنها. He also narrated hadith from four hundred tabi'in. His mother was a scholar and paid particular attention to his son's education. Imam Sha'bah رحمة الله عليه said, "May mother said to me, "A woman here narrates hadith from Sayyidah Ayshah رضي الله عنها. Go and hear the hadith from her.' I went to her and heard the ahadith from her and I told my mother about it. She said, 'Now Allah will not question you about (shortfall in) religious knowledge.'" When a mother has such thoughts, naturally her son will be an imam. Imam Ahmad ibn Hanbal رحمة الله عليه and Sufyan Thawri رحمة الله عليه lauded Sha'bah's perception in biographies of narrators and hadith.

Mother of Imam Shafi'i رحمة الله عليه:

His name was Muhammad ibn Idris ibn Abbas. His mother was Fatimah bint Abdullah ibn Hasan ibn Hasan ibn Ali ibn Abu Talib. She said that when she was pregnant with Shafi'i, she dreamt that the star Jupiter come out of for body and dropped in Cairo spreading its light in every city. This was interpreted that a scholar will be born to her whose knowledge would spread to every city from Cairo. *(Tarikh Baghdad v 2, p 58)*

The father of the imam had died before he was born - or, immediately thereafter — so, the responsibility was placed on his mother to maintain him. He was born in 150 AH in Ghazzah, in

Syria and was taken to Makkah when he was two years old.

However, according to another report, he was born in Asqalan and his mother took him to Makkah. She had no money and he could not serve the teacher, but taught other children when the teacher was not there. So the teacher taught him without any fee.

Imam Shafi' would listen to ahadith from the Ulama and remember them. His mother did not have enough money that he might write them down on paper, so he would scavenge bones and leaves of date and write down ahadith thereon. When the journey to Yaman become necessary, the lack of money did not allow them to make preparations and get garments. So he pledged his mothers cloak for sixteen dinars and bought the necessities of the journey. *(Mukhtesar Sawanh a'mah)*

Mother of Ahmad ibn Hanbal رحمة الله عليه:

The name of the mother of Imam Ahmad ibn Hanbal Shaybani Baghdadi رحمة الله عليه was Safiyah bint Maymunah bint Abdul Malik Shaybani. The imam's father died when he was three years old and he said that he had not seen his father and grandfather, and his mother had brought him up.

She raised him up with strict care and love so much so that the rich envied him, The way he was brought up. Abu Siraj said that his father was astonished at the good character and nobility of Ahmad ibn Hanbal. He would say, 'I spend much money on training my children, get them tutors, but I am hopeless while this orphan Ahmad-see how good he is."

As long as she was alive, the imam's mother kept herself aware of his doings and was kind to him. In 186 AH when the imam was twenty-two years old the river Tigris was in terrible flood. During the same time the muhaddith of Ray, Jarir ibn Abdul Hamid came to Baghdad. The imam's companions travelled through the flood to learn hadith from him, but the mother of the imam did not permit him to go. So, he did not go. Similarly, whenever the imam wished to go to a muhaddith in the darkness of early dawn, she would not allow him to go, out of her love for him. She would ask him to wait for the light to spread.

But, he would manage to attend the gatherings of Abu Bakr ibn Ayyash in the darkness. *(Manaqib al. Imam Ahmad p 14 & 28.)*

The imam, on his side, was very respectful to his mother and obedient. Once, she did not have garments. Meanwhile, someone sent Zakah to them, but she returned it, saying, "Nudity is better than the dirt of people's wealth. We have to go away from here after staying for some days." *(Tabagat Kubra, Sha'rani v 17 p 171)*

Mother of Imam Bukhari رحمة الله عليه:

Imam Muhammad ibn Isma'il Bukhari رحمة الله عليه, was also an orphan in that his father had died and his mother took over responsibility for his education and training. She grew in him an interest in his childhood to acquire knowledge. He was born in 194 AH and he took the first lesson in hadith in 205 AH at the age of eleven plus. He memorized the books of Abdullah ibn Mubarak in childhood and narrated hadith from the muhaddithin of his city, Muhammad ibn Sallam, Muhammad ibn Abdullah and Muhammad ibn Yusuf. He memorized seventy thousand ahadith. Salim ibn Mujahid said, "One day I was a little late to the classes of Muhammad ibn Sallam. He told me that if I had come earlier I would have met a child who remembers seventy thousand ahadith. Then I asked Muhammad ibn Isma'il and he confirmed that he remembered more than that number." *(Tabagat ash-shaiyah al-Kubra v 2 p 218)*

Then, after acquiring knowledge from the muhaddithin of his native city, he travelled with his sister and mother in search of knowledge. *(Bhahabi- Tadhkalat ul-Huffaz, v 2 p 123)*

He was fifteen or sixteen years old at that time. When he was eighteen, he wrote At-Taritkh al-Kabir. He said, "when I was n my eighteenth year, I began to put together the judgments and sayings of the Sahabah رضي الله عنهم. During that time, I also wrote kitab ut-Tarikh near the Prophet's صلى الله عليه وسلم grave in moonlight." *(Tarikh Baghdad v 2 p 3 Ibn Khallikan v 2 p 28)*

It is also reported that he performed hajj with his mother and elder brother. After the hajj, his brother returned home but he pursued his studies.

Among his work sal-Jami'as-Sahih and at-Tarikh al-kabir are outstanding. In fact, Sahih al-Bukhari is the most correct of books after Allah's Book. It was because of his mother's care of him that he excelled among the muhhaddithin.

Mother of Zuam Al-Awqas رحمة الله عليه:

The case of the qadi of Makkah, Muhammad ibn Abdur Rahman Al-Awqas is very strange. His neck did not stand out of his body and his shoulders protruded out. He was short statured and he was ugly. His mother was very intelligent and, naturally, worried about this son. She said to him, "Son wherever you go, people will make fun of you. So, acquire knowledge. It will raise you above others."

Imam Awqas confirmed this report adding, "Allah gave me profit from her advice and I learnt fiqh and religion and became a qadi."

He was Makkah's qadi for twenty years. He was awe-inspiring and the disputants trembled before him. One day while he was praying to Allah.

اللهم اعتق رقبتى من النار

(O Allah, save my neck from the Hell), a woman said, "O nephew! Where do you have a neck." *(Al-Faqih wal - Muttafiqah v 1 p 32)*

Mother of Umar ibn Harun Bakhi رحمة الله عليه:

Abu Hars Umar ibn Harun Balkhli Thaqafi رحمة الله عليه was among the well-known ulama and muhaddithin of his times in Khurasan. He was a personification of the sciences of religion. His mother was literate and lent a hand to his son in his scholarly pursuits. Abu Ghassan said that she helped him write down the hadith. *(Tadhkaral ul-Huffaz v 1 p 311)*

He narrted hadith from Imams Maalik, Ibn Jurayj, Sha'bah ibn Hajjaj, Sufyan Thawri and others. His students included Imam Ahmad ibn Hanbal and Isma'il ibn Ibrahim, the father of Imam Bukhari.

Mother of Zaynuddin Dimishqi:

The mother of Imam Zaynuddin Ali ibn Ibrahim Dimishqi Misri رحمة الله عليه, was a great scholar she had memorized her father's thirty -volume exegesis, Al-Jawahir. She paid much attention to her son's education and helped him in his studies, and prayed fro him. Nasihuddin confirmed that she was pious, a hafiz and an exegete. *(Tabaqat ul Hanabilah v 1 p 440)*

Mother of Hajjaj ibn Yusuf Baghdadi رحمة الله عليه:

Abu Ahmad Hajjaj ibn Yusuf ibn hajjaj Baghdadi رحمة الله عليه was better known as Hajjaj ibn ash-Sha'ir. He was a great scholar of hadith, singular muhaddith of his times. He had attained that station because of the care and attention of his mother. He said, "My mother prepared for me a hundred loaves of bread which I put in a bag and travelled to Baghdad to Imam Shababah. I stayed there for a hundred days eating a loaf every day after diluting it in the river Tigris. When I had exhausted them I returned." *(Tadhkeretul Huffaz)*

His Shaykhs included Abu Dawud Tiyalsi, Ya'qub ibn Ibrahim, Hajjaj Al-A'war, Muslim, Baqi ibn Mukhlad and Abdur Rahman ibn Abu Hatim learnt hadith from him.

Mother of Ibrahim Harbi رحمة الله عليه:

Abu Ishaq Ibrahim ibn Ishaq Harbi Baghdadi رحمة الله عليه (d 285 AH) was a contemporary of Imam Ahmad ibn Hanbal رحمة الله عليه and like him in his learning, deeds and piety. He returned home every day at the time of isha when his mother had ready for him his very simple meal. He lived the life of extreme poverty, but never complained of it to his mother, brother, sister or wife. He said, "Man is he who endures his sorrow and does not grieve his family." *(Al-Muntazim v 6 p 4)*

Mother of Abu Jafar ibn Bistam:

Abul Hasan ibn Farat, the minister of the Khalifah, al-Muqatadir billah, once asked Shaykh Abu Jafar Bistam رحمة الله عليه, "What is this about your bread?" he said, "My old mother was very pious. Right from the time of my birth, she would place a

bread under the bed on which I slept in the night and give it away in the morning as a sadaqah from me. So, I continue to do it till today." The minister said, "I had a very bad opinion about you and wished to arrest you. For three nights running I am dreaming that I fight you to arrest you but you carry a bread in your hand that shields you from my arrow. Go, you are now protected." *(Muntazim v 4 p 192)*

Mother of An Nasir Abbasi & son of Ibn Jawzi رحمة الله عليه:

When Imam Ibn Jawzi رحمة الله عليه died, his son Imam Yusuf ibn Abdur Rahman ibn Jawzi رحمة الله عليه was only seventeen years old. So the responsibility to educate and rear him was taken up by the mother of Khalifah an-Nasir Abbasi, Jihah. She appointed him successor to his father to sermonise and admonish and he held that office till he was twenty-three when the Khalifah made him an inspecting officer of the eastern and western areas of Baghdad. Allah caused Yusuf ibn Jawzi to gain great acclaim. The khalifah sent him as envoy to many Kings. He built a Madrasah in Damascus and donated a large property to it. He also built other two madrashas in Baghdad in the areas Halbiyah and Harbiyah where he is buried. He was teaching in the Madrasah Mustansariyah in Baghdad till 656 AH when he was martyred in the uprising of the Tartars. *(Tabagat al-Mufasserin v 2 p 38)*

Respect of Mothers:

The Qur'an and hadith lay great emphasis on giving respect and honour to parents. They assure a great reward for serving them. A mother's right over her children is much particularly if she educates and trains her children. The Ulama always respected such mothers.

Hasan Busri:

Once he saw leek in his mother's hand and he said to her, "Throw away this dirty plant." Khayrah - for this was his mother's name--- said. "Shut up! You have grown old." He laughed and asked her. "Who is older --- I or you?" *(Tahdhib at- Tahdhib v 12 p 416)*

Ghazwan Raqashi رحمة الله عليه:

He was given to much worship and simple life. He was a

scholar and recited the Qur'an very much. His mother was illiterate. One day he was reciting the Quran and his mother asked him. "O Ghazwan, we had lost a camel during the jahiliyah, do you find it in the Quran?" He did not mind her words and did not reprimand her, but said very politely, "O mother! By Allah, I find here a promise of good reward." He used to participate in jihad. Whenever warriors returned home, his mother would go out to welcome them and ask, "Do you know Ghazwan?" They would say, "O old woman, of course, he is our commander." *(Tabalat Ibn Sa'd v 7 p 217)* Ghazwan had not laughed for forty years. When someone asked him why, he asked. "What will I do with that?"

Mis'ar ibn Kidam Kufi رحمة الله عليه:

He never stayed at any place but his home and the mosque. His mother was very pious. Whenever he went to the mosque, he would carry a soft mattress and take his mother along. There he would spread out the mattress so that his mother could pray on it. He prayed elsewhere within the mosque and sat down to teach hadith to his students. Then he would take his mother along, carry the mattress and return home. This was his daily routine. *(Tabagat Ibn Sa'd v 6 p 365)*

Ahmad ibn Ali Abbar Baghdadi رحمة الله عليه:

His mother was a very kind hearted woman. She loved her son dearly and he was very obedient and serving to her. Once, he sought her permission to go to Imam Qutaybah and learn ahadith, but she did not give him permission. When she died, Imam Abbar travelled to Balkh where he learnt that Imam Qutaybah had died Imam Abbar travelled to Balkh where he learnt that Imam Qutaybah had died already. The scholars there sympathized with him. *(Tadhkarak ul haffaz, v 2 p 193)*

Abu Hanifah رحمة الله عليه

His parents were very pious and he always prayed for them. He respected his mother very much and always pleased her. He said, "I have divided my deeds into three — for myself, for my parents and for my teachers."

His father was the first to die and later, in 130 AH, his mother died.

The imam obeyed his mother in whatever she said. Whenever he went to the gathering of Umar ibn Firar, he took her on a beast. Once, she vowed to do something and asked him to give a verdict about it but was not satisfied with his answer. She said, "I will only be at peace when you find out from the sermoniser, Zar'ah." So he took her to Zar'ah and she put her question to him. He said, the faqih of Kufah is with you. Why ask me?" So, the imam, out of respect for his mother, said, "I will dictate the edict and you issue it." That way she was pleased.

The amir of Kufah, Yazid ibn Umar ibn Hubayrah offered the imam the post of judge but he refused the job. So, Yazid flogged him a hundred and ten whips. He said that he was not as pained with the punishment as with the grief it caused his mother who said to him, "Nu'man give up this knowledge for which you had to suffer." He said, "Mother, if I had sought the world with this knowledge then I would have earned much but I have acquired it only to please Allah and to earn deliverance."*(Akhber Abu Hanifah wa Ashabih p 53, Uqud ul Jamah p 292 Tarikh Baghdad v 13, p 266)*

Abu Muzaffar Sam'ani رحمة الله عليه

The author of Kitab al-Ansab, Abu Sa'd Sam'ani Maruzi رحمة الله عليه reported that his grand father, Abul Muzaffar Samarani went to Makkah to acquire the company of the Shaykh of haram, Imam Sa'd ibn Ali (d 471 AH). While he was there he dreamt that his mother adjured him by her rights on him to return home. She could not endure his separation. He decided to consult Sa'd ibn Ali and went to him in the morning. But the crowd of students and aspirants around him prevented him. So, when the imam stood up to go home, he followed him. The imam turned to him and said, "Abul Muzaffar! The old woman waits for you," and he stepped into his house. So, Abul Muzaffar returned home that very year. *(Tadh Karatul Huffaz, v 3 p 346)*

Men ascribed to their mothers

There were many Ulama and religious men whose mothers

were accomplished scholars or talented in some way, or were prominent in rearing up their sons. These men were known by their mothers, not their fathers. In fact some of sahabah رضی الله عنهم were also known by their mothers.

Shurahbil ibn Hasanah. His father was Abdullah ibn Muta' ibn Amr ibn Kindah. His mother was Hasanah.

Bashir ibn Khasasiyah. His father was Ma'bad ibn Sharahil while his mother Khasasiyah was Kabshah (or Marya) bint Umar ibn Harith Azdi.

Ibn Umm Maktum. His name was Amribn Qays. His mother Umm Maktum was Aatikah bint Abdullah.

Ibn Buhaynah. He was Abdullah ibn Maalik. His mother was Buhaynah bint Harith ibn Muttalib ibn Abd Munaf.

Mu'adh ibn Afra. His name was Mu'adh ibn Harith ibn Rita'ah. His mother was Afra bint Ubayd.

Harith ibn Barsa. He was Harith ibn Maalik. His mother was Barsa bint Rabi'ah . *(Al-Huhdith al-Fasil pp 269-270)*

Here are some of the Ulama and muhaddithin known by their mother.

Ibn Ulayyah was Isma'il Ibn Ibrahim and his mother was Ulayyah bint Hassan.

Ibn Ayshah was Muhammad in Hafsh ibn Umar and his mother was Ayshah bint Ubaydullah ibn Abdullah.

Ibn Bint Suddi was Isma'il ibn Musa Farari and his mother was Bint Isma'il ibn Abdur Rahman Suddi.

Ibn Bint Ash-Shafi'i was Ahmad ibn Muhammad ibn Abdullah and his mother was Zaynab bint (Imam) Shafi'i.

Ibn Umm Qasim was Hazan ibn Qasim ibn Abdullah Muradi. He was ascribed to his paternal grand-mother who was Zuhra a well-known woman of her native land. She had come from Maghrib (Morocco) and settled in Egypt.

Ibn Umamah was Ahmad ibn Abdullah Andalusi Maaliki, and Umamah was his mother.

Ibn Barakah was Abu Muhammad Abdullah ibn Muhammd Sabuni Qurtubi Maaliki. His mother was Barakah.

Ibn Bint Mahdi was Abu Hasan Ali ibn Tamam Qayrwani Maaliki.

Bulding modrasahs

Madrasahs (religious schools) were built in the fourth century. Till then, the scholars had circles of learning in their homes or in mosques. They were no less productive than today's colleges and Darul-Uloom. Even women scholars held classes at home. Then with the advent of the madrash, there arose girls, madrasah too. The first one for the daughters of Islam came up in west Aqsa at Faas in 245 AH and is very much there today by the name Jami' Qardiyyin. It is a universal institution for the Islamic world. It was built by a pious, kind-hearted woman Umm ul-Banin Fatimah bint Muhammad ibn Abdullah Fahriyah رحمة الله عليه. She was very careful when buying the land so that there was no inkling of doubt that unlawful earnings could have found their way in the investment. Besides, she kept fast, from the day the foundation was laid till the building was erected, to please Allah. She bought the land from a man of the tribe Huwarah and invested from the family inheritance and laid the foundation on Saturday, 1st Ramadan 245 AH.

The sister of Umm ul Banin, Maryam bint Muhammad ibn Abdullah Fahriyah رحمة الله عليه built a mosque in the same year, 245 AH. She invested the money she had inherited from her father. Later, their mosque became famous as Jami' al Andalusi and continued to pour out knowledge for centuries. In the fourth century it was designated a branch of the Jami' Qardiyyin. *(Hadir ul Aalam al-Islami)*

The well-known scholar of Andalus, Fatimah Ghalimah bint Muhammad imparted education to women in every science. Hence, she was known as al-Mu'allimah. *(Baghiy ul ul Multamas p 531)*

Maryam bint Abu Ya'qub Shalibah was another sholar of Andalus. She performed hajj and became famous as a hajjah. She taught women etiquette and religion and was very religious. She lived a long life. *(Ibid p 528)*

Both these women had madrasah for women where they taught.

The daughter of the qadi of Makkah, Shahabuddin Tabari, Umm ul-Husayn, was scholar of hadith and a faqihah. She was very pious and engaged in many social works in Makkah including erection of an orphanage and she also endowed many properties in Makkah and outside it towards this end. *(Al-Iqd ath-Thamuin v 8, p 342)*

A very kind woman was behind the Madrasah Qatibayi in Makkah. This royal mudrasah is a sign of the sentiments of a poor woman. In 863 AH, the Sultan of Egypt Qatibayi wrote to the royal attorney at Makkah that he should build a Madrasah in his name, and the four schools of thought should be taught. He also asked that a poor house be erected with seventy-two rooms for the orphans who should be paid enough stipend. When the attorney searched for a place, the woman of Banu al-Hasan, Sharifah Shamsiyah offered her own house. It was bought and the madrasah was built. It was situated between Babus-Salaam and Bab un-Nabi and provided benefit for a long period of time. *(Tarikh Makkah, p 227)*

There was a madrasah in Zuhayd in Zuhayd in Yaman, Madrasah Umm us-Sultan al-Mujahid. Shaykh Abu Ishaq Ibrahim ibn Umar Alawi was the teacher. There were madrasahas in Damascus, the Udharwiyad, Khanuniyah Barraniyah, and they were very famous. They were built by women and the ulama and muhaddith used to teach there. We will mention other madsacah of women later on.

Retreats and poor houses

The women of Islam also built inns and retreats where women lived in peace, worshipping Allah and leading an ascetic life. Zuhra bint Muhammad was a very pious women and a sufi.

She had built a retreat in Damascus, Ribat az-Zehrah and resided in its neighbourhood. Fatimah bint Husayn Raziyah was also a very God-fearing woman who built inns for women worshippers and Sufis.

Many women had built inns and retreats in Makkah where female worshippers could devote themselves in peace. Taqiuddin Faasi has mentioned some of these retreats. Qayrmanah of the caliph Muqtadi Abbasi built an inn in 492 AH called Faqa'iah to cater to widows who had no one to look after them. An inn Raibat Umm ul-Khalifah was built in the name of the caliph an-Nasir Abbasi in 577 AH. Sharifah Fatimah bint Amir Abu Layla Muhammad built Ribat Khatun in 577 AH. Umm ul-Husayn bint Shahabuddin Tabriyah Makkiyah set aside Ribat as-Sayyidah for the poor and needy.

The mother of Imam Qutubuddin Qastalani and other women of Makkah together built Ribat al-Masajah for lonely and alien religious-minded women.

Ribat bint ul-Taj was built for the women who had migrated to Makkah to engage in worship and devotional exercises.

The two daughters of Abu Murthid Mubarak ibn Abdullah Qasmi, Umm Khalil Khadijah and Umm Eesa Maryam purchased the Ribat Ibn ab-Sawda and set it aside for the pious and sufi women of the shafi'i school of thought who had no husband.

Umm Sulayman and Bint al-Harbi got together and built Zawiyah Umm Sulayman and Ribat Bint Al- Harabi, two retreats for the women worshippers of Makkah.

The wife of the Sultan of Yaman al-Ashraf Isma'il ibn Fadl, Karimah built an inn Ribat al-Jahtah in Makkah and made an endowment of it. *(Shifa al-Ghiram and al-Aqd ath -Thamin)*

Banafshah (d 573 AH) was called Jihatu Mu'zamah. She was an accomplished scholar. She had built an inn and a retreat for the female sufis in Suqal-Madinah. It was opened on 1st Rajab and Banafshah arranged a large feast on the occasion. She invited many pious women and sermons and words of advice were spoken. Banafshah distributed some property among the

participants. And, one room in the ribat was given to the sister of the shaykh of Zawzni, Abu Bakr Sufi. *(al-Muinazim v 10 p 271)*

Free water supply in Makkah

The benevolence of Zubaydah, the wife of Harun Rashid were very apparent in Makkah and Madinah in the many good things that she did there. The river Zubaydah speaks volumes for this kind hearted women whose charity and pious works are too many. A brief account will follow.

Umm ul Husayn had donated a source of free supply of water near the place of Sa'i. Sufiyah Umm Sulayman had built one such source near Jannat ul-Ma'la (the grave yard). The sister of Malik Nasir the King of Egypt had donated the sabil as-sitt (source of water). Zaynab bint Qadi Shahabuddin had donated the sabil as-Sayyidah providing free water to consign reward to her brother. The Khalifah Muqtadir Abbasi and his mother had built a supply of water Sabil Jawkhi and donated it for the public. Sufiyah Umm Sulayman had built a toilet (and bathroom) only for women in the neighbourhood Suq al-Layl. *(Shafa al-Gharam, Iqd ath Thamin)*

Public welfare construction by women of high officers

Having given examples of religious and welfare construction by poor women, we present examples of some women of the rulers and the rich. In fact, a number of them have run the government and earned a name for themselves. The non-Arab women of this strata have been prominent in doing such work. Let today's Muslim women of the rulers and the rich come forward and do such philanthrophic work.

River Zubaydah:

Umm Ja'far Zubaydah wife of Khalifah Harun Rashid was Amatul Aziz. Her grandfather Abu Ja'far Mansur had called her in her childhood 'Zubaydah', and that name was taken up. She had a hundred female slaves who had memorized the Qur'an, and each recited one-tenth of the Qur'an every day as her rota. The palace echoed with their recital. Zubaydah is known for

many pious works among them the River Zubaydah flows through Makkah even today. She had it channeled through mountains from Hunayn originating at a spring and terminating at Makkah, and a second one from the valley Nu'man to Arafat. Her manager protested that the cost would be stupendous but she waived him away saying. "Go ahead even if each strike of the hammer costs a dinar." It is said that the river cost her seventeen hundred thousand dinars. When the manager submitted the accounts after the work was accomplished, she said, "Let us leave the accounts for the day of accounts."

Since then the rulers continue to have the river cleaned and repaired. The Muslims of India- rulers and layman- have also taken part in it since the last hundred years through those who have settled in Makkah.

Next Zubaydah had five ponds made in Makkah, bought some of its houses and gave them to a trust, Dar Arqam was one of them. She commanded her servant Yasar to build a place for ablution in the Bab (Gate) Ahya Kabir. This pious woman did many other works of public utility. She died in Jumadul Ula, 216 AH. *(Ibn Khallikan v 1 p 208, Al-Aqd ath Thamin v 1p 126, Tarikh Makkah).*

Hajj with grandeur:

The daughter of Sultan Nasir uddawlah ibn Hamdan, Princess Jamilah, performed hajj in 366 AH with great majesty. There were four hundred litters - covered and curtained couches - carrying veiled ladies and none could say which one carried her. The moment she entered the Masjid al-Haram, she gave away ten thousand dirhams to the Ka'bah and showered gifts on its attendants. *(Al-Ibr v 3 p 340)*

Imam Muhammad ibn Ahmad ibn Jubayr Andalusi رحمة الله عليه (d 615 AH) has mentioned the hajj of three princesses in 579 AH and their philanthrophy in Makkah. They were: **(1)** Darb Arman, the princess of the Roman sultan, Mas'ud; she was twenty five years old. Thirty of her camels brought water for the pilgrims, thirty carried provision and a hundred carried other miscellaneous luggage - all for the comfort of the pilgrims. She did other good work too. **(2)** Lajatman, mother of Mu'izuddin

ruler of Mosul and wife of Babuk brother of Sultan of Syria, Nuruddin Zingi. Her deeds of piety are considerable. (3) princess of Sultan of Isfahan, Dagus (دقوس). She was very gracious and esteemed, given to pious work. *(Rahilah, Ibn Jubayr p 143)*

The first tartar King to embrace Islam was Kharbandah who then became Muhammad Khudabandah. He was succeeded by his young son Abu Sa'eed Bahadur Khan. The women of this neo-Muslim family were very religious. When Sultan Abu Sa'eed Balhadur Khan traveled with his retinue, the women accompanied him, each with her retinue, and for each an imam and mu'azzin and reciter of the Qur'an. *(Rah lah, Ibn Batutah v 1, p 146)*

Safariyah was the favourite female slave of Sultan Malik Shah and mother of his son Sultan Sanjar. She was very religious. She had water stalls erected on the roads by which pilgrims travelled for hajj. When she was admitted to the sultan's harem, she sent someone at heavy expense to fetch her mother and brothers and sat down among other female slaves of her age and appearance. Her mother could not recognize her till she spoke and her voice was familiar. She kissed her and embraced Islam. Safariyah was one of the unique women who gave birth to two caliphs or sultans. She died in 515 AH.

Al-Jihatul Qaimah, the Umm Walad of the Khalifah, Al-Qa'im biamrillah, was a (female) slave. She had left a legacy of their personal property for the welfare of the pilgrims. She was well-known for her salah and fasting. She died in 487 AH and her grandson Khalifah Al-Muqtadir biamrillah led the funeral salah. *(Al-Muntazim v 9 p 25)* [Umm Walad is a slave who gives birth to her master's child.]

Royal and Kingly:

Tarkan bint Tiraj was the wife of Sultan Malik Shah. Her father, Tiraj, was King of Persia of the Afrasiyab stock. She had a royal temperament and became queen on the death of Malik Shah. She was resolute, gracious and intelligent. She took care of the state treasury, organised the army and led her forces on the battlefield bravely. She had ten thousand strong Turkish army on

her side and her sagacity had brought peace to her Kingdom. She died in Ramadan 487 AH. *(Al-Muntaz im v 9 p 84)*

Shajratuddur Umm Khalil was the dear wife of Sultan Malik Salih. She was very intelligent and capable. When the Sultan died she did not disclose it to anyone but continued to issue proclamation on his behalf. Not even the dignitaries of state learnt of it. The name of this woman came to be included in Friday sermons and she was recognized as queen, but this condition could not last long. The King of Egypt invaded her country and after conquering it, married her. Then she was killed and thrown down the fort in Cairo and buried there. She was of Turk descent courageous and determined. *(Al Ibr, v 5 p 223)*

Building Madrasahs:

The princess of the king of Egypt An-Nashr Muhamamd ibn Qaladom and wife of Amir Bakr Hijazi built the Madrasat ul Hijaziyah in Cairo in 761 AH. She appointed Shaykh ul Islam Sirajuddin Umar ibn Arsalan Balqini as chairman over the classes of fiqh of the Shafi'I School. He also initiated classes of fiqh of the Maaliki school. She built a large library in the Madrasah stocking books on different subjects *(Khatat Maqdyzi v 2 p 381)*

Zamrud, the mother of Khalifah Ahmad ibn ul-Mustada was of Turkish stock. She built a Madrasah where Imam Fakhruddin Abu Abdullah Muhammad ibn Abu Ali Nawkhani a Shafi'i Faqih, imparted lessons. *(Tabaqat ul-fassirin v 2 p 212)*

Tarkan bint Malik Izzuddin Mas'ud had the title Jihatu Atabikyah. She was the wife of the King Ashraf Musa. She built a madrasah at Jabal Syria and it came to be known after her. Her grave lies in this madrasah. *(Al-Ibr v 5 p 164)*

Rabi'ah Khatun was sister of Sultan Sulahuddin Ayyubi and Malik Aadil. She also built a madrasah at Jabal. She died in Sha'ban 643 AH when she was over eighty years old and was buried in the madrasah. *(Ibid p 176)*

Taab uz-Zaman, the female slave of the caliph Hasan ibn al-Mustanjidbillah Abbasi built a madrasah in Makkah for the girl

students of Shafi'i thought. It was part of Dar Arqam and was set aside in trust in 580 AH. *(Al-Aqd Ath Thamin v 1 p 117)*

The mother of the sultan of Turkey Murad Khan had built a very large madrasah in Iskadar. She held a large opening ceremony to which she invited scholars and religious men of Rome. Shaykh Ahmad ibn Ruh Jabry Ansari Hanafi gave the first lesson by explaining the surah, al An'am. An excellent religious festival was held and she gave one thousand dinars to each participant as gift. Fifty of them were appointed to teach in the madrasah. *(At-Tabaqat as-Saniyah, v 1 p 406)*

A madrasah by the name Khatun Umm Salih was established in Damascus. The recital of the Qur'an ws taught here by expert teachers. Imam Sakhawi's well-known student Shaykh Jamaluddin Ibrahim ibn Dawud was the shaykh of the reciters. He was succeeded by Shaykh Zaynuddin who held the office for twenty years and Shaykh Nasiruddin Muhammad Shafi'i taught here for many years. *(Al-Ibr v 5 p 325)*

Shahdah bint Ahmad ibn Umar Abri had the title Fakhr un Nisa. She was the wife of the attorney of the caliph Abbasi. She had learnt hadith from Ibn us-Siraj and Tirad and she had an excellent handwriting. She was very pious. At the same time as she attended to domestic work, she derived knowledge from the scholars and she taught hadith for many years. She lived for about a hundred years and died on 14th Muharrum 574 AH. Many scholars attended her funeral salah in the Jami' Masjid of the fort. *(Al-Muntazim v 1 p 288)*

The mother of Khalifah al-Muqtadir billah, Shaghab was a righteous, learned woman. She had a large personal property having an annual income of one million dinars most of which she gave away in charity. She arranged water for the pilgrims every year and also sent physicians to them. She also had Makkah's ponds repaired. She died in 321 AH. *(Al-Muntazim v 6 p 253)*

Personal Merits:

These great female scholars, sufis, teachers also possessed excellent qualities. They were modest, chaste, determined and

intelligent.

Umm Khalil Shajratud Dur was beautiful intelligent and brave. Khadijah bint Shahabuddin Nuwayriyah Makkiyah was religious, abstinent, innocent and kind. *(Al-Aqd ath- thenin v 8 p 208)*

The daughter of Makkah's judge, the muhaddithah Zaynab Hashmiyah was noble, well-mannered, intelligent and courageous. *(Ibid.)* Kamaliyah daughter of Najmuddin Ahmad, a judge of Makkah, was resolute and strong-willed and her husband Shaykh Khalil said about her. "If she wished, she could move the mountain from its place." *(Al-Aqd ath Themin v 8 p 312)*

The piety and determination of Al-Jaybah is exemplary. She lived in Makkah and for thirty years did not touch the meat and fruit imported form Bajilah (in Africa) because its inhabitants did not let women inherit. She had emulated her father, Shaykh Nuruddin, who did not eat the fruit of Madinah whose people, he thought, did not pay Zakah theron.

Fatimah bin Nasr ibn Attar was given to much worship. She was an ascetic and a scholar. She stayed in the veil to such an extent that in her whole life, she went out of home only thrice when it was very necessary. She refrained from worldly adornment altogether. *(Al-Mun tazim v 10, p 379).* Similarly, Umm Abdur Rahman Safiyah bint Abdul Khayr Makhzumiyah came out of her home only to perform hajj.

Umm Kulthum daughter of Qadi Jamaluddin Qarshiyah lived with her husband Qadi Shahabuddin Ahmad ibn Zahirah after their marriage and no one else saw her face for one year. No one could see her hair all her life and she punished any of her daughters who had not covered her head. She was very pious intelligent, pure and innocent. *(Al Aqdath Thamin!)*

Ayshah the mother of Sittul-kul bint Ibrahim Jilaniyah was a very good mannered talented scholar. She resided in Aden but visited Makkah on business errands. She died in Makkah during one of her visits. She never cast off her veil and no man did ever see her face.

There were some Muslim women who devoted all their lives

to religion so that they never married. Umm ul Kiram, Karimah bint Ahmad Maruziyadh lived in Makkah permanently. Scholars of Hadith narrated from her the sahih Bakhari. She died an old woman who had never married. *(Al-Ibr v 3 p 253)*

Fatimah bint Salman was an old woman scholar of Hadith. She lived for about ninety years but was unmarried all her life. Habibah bint Izzuddin Magdisiyah died at the age of ninety-one but she never married. Zaynab bint Kamaluddin spent all her life acquiring knowledge and living a pious life. She did not marry at all.

Acknowledgement and respect

The ulama have been large-hearted in acknowledging the contribution of the female scholars. They bestowed on them great titles and gave them great respect. They had recourse to these women scholars in deriving knowledge from them. Umm Muhammad Khadijah Baghdadiyah attended the gatherings of Imam Ahmad ibn Hanbal رحمة الله عليه and heard hadith from him, and he acknowledged her standing.

The scholars of Busra used to visit Uliyah bint Hassan and they exchanged views on religion with her. Ibn Jawzi said the same thing about Raitah bint Abdullah. *(Al-Muntazim v 6 p 258)*

Khadijah bint Shahabuddin Makiyah received letters from her cotemporary male scholars and she sent to them her views on religious issues. *(Al-Aqdath Trhamin v 5 p 208)*

Women of Islam have also taught Sufism to men. Male scholars have learnt tasawwuf from them. Amatur Rahman Fatimah bint Qutubuddin Makkaiyah Jamaliyah donned the saintly attire at the hands of Shaykh Najmuddin Tabrayzi to become his Khalifah and then taught hadith to a distinguished band of learned men and got them to wear the saintly robes. *(Ibid p 288)*

Iyas ibn Mu'awiyah رحمة الله عليه said of Hafsah bint Sirin that he did not find anyone as saintly as she. *(Tahdhib at-Tahdhib v 12 p 449)*

Khatib said of Umm ul-Fath Amatul Islam bint Qwdi Abu

Bakr Ahmad ibn Kamil that Azhari and Tanokhi praised her very much as truthful and intelligent. *(Tarikh Baghdad v 13, p 443)*

Abu Hamid Safari'ni, majestic as he was, did not fail to honour and respect Umm Husayn, Jum'uah bint Ahmad Neshapuriyah. *(ibid v 14 p 444)*

Dhahabi said about the scholar Umm Zaynab Fatimah bint Abbas Baghdadiyah that she was acclaimed and loved by the people. *(Zayl ul-Ibr Dhahabi p 80)*

Faasi رحمة الله عليه said that both brothers of Khadijah bint Shahbuddin Nuriyah Makkiyah - Shaykh Qadi Kamaluddin and Qadi Nuruddin- respected their sister tremendously and requested her to pray for them *(Al-Aqa)*

Shahdah bint Ahmad was known far and wide for her learning. *(Ibn Khallikan v 1 p 245)*

Amir ibn Makula wrote about Umm ul Fadl daughter of Abul Qasim Abdul Wahid, the judge, "She was our neighbour. I took down hadith from her." Khatib Baghdadi رحمة الله عليه and Suri, etc also acquired knowledge from her. *(Al-Kemal v 4 p 264)*

Amir ibn Makula wrote also about Jabrah the slave girl of Abul Fath ibn Abul Fawaris, "She was the wife of our teacher Abdul Aziz ibn Ali Azji. She narrated hadith from Ibn Abul Fawaris. She visited me often. Though I did not heard hadith from her, others did." *(ibid v 2 p 30)*

Abu Abdullah Muhammad ibn Abdul Aziz was an erstwhile student of Imam Muhammad ibn Haysam. He gave his daughter Umm Kulthum in marriage to his student. Both husband and wife were unmatched in their learning and excellence. *(Tabagat al-Mufarris, v 2 p 355)*

The acknowledgement of the contribution of these female scholars surfaced in its last form when they departed from this world and the ulama bid them a heartfelt farewell. Numerous people participated in their funeral.

When Fatimah bint Nasr the well-known scholar of Baghdad died there were so many people that the grills of the Jami' al- Qasr

had to be removed. All adjoining areas and roads were full of the participants. There were more people than on eed day. The ulama and the layman and the rich participated and they accompanied the funeral till the grave of Imam Ahmad رحمة الله عليه. Her brother led the funeral Salah. She was buried next to her father, and was remembered for ages. *(al-Muntazim v 10 p 279)*

The scholar of hadith and faqiha of Andalus, Fatimah bint Yahya died in Qurtabah. She was buried in Rabd. So many men participated in her funeral as had never been seen in any woman's. Her funeral prayers were led by Muhammad ibn Abu Zayd. *(Bajhiyar ul Tul tamins p 531)*

The funeral salah of Shahdah Baghdadiyah, the Fakhrun Nisa was offered in the Jami' Al-Qasr. The grills of the area had to be removed to accommodate the people.

There were a large number of people also in the funeral salah of Umm ul-Khayr Juwayriyah in Makkah. The same is true of the funeral salah of Umm Zaynab Fatimah bint Abbas Bahgdadiyah.

The Famous Female Scholars of the Ummah

It is with biographies of narrators that is comparison to men's unconcealed lives, the behind-the screen lives of women are mentioned briefly. Only what is apparent of their religious and scholarly lives is mentioned, and their domestic and private lives are omitted. However, their personal characteristics can be detected from their apparent merits.

We mention briefly a few women of Islam reflecting their merits. Detailed accounts may be seen in Tarikh Baghdadi of Khatib, Al-Ibr fi Khabr min Ghabr of Dhahabi and Al Munta Zim of Ibn Jawzi.

According to Allah's Sunnah, in every age there are men- and women according to their ratio and position- of the type of individuals and groups needed in that age. In the first two centuries, ahadith and aather had to be collected, so there were a great many narrators. In the sixth and seventh, the crusaders and tartar had played havoc with Islamic larning and arts. Suitable men and women arose to rejuvenate the achievements in these

fields. There were many aged women and the scholars kept this before them.

Umm Umar bint Hassan Baghdadi رحمة الله عليه

She narrated hadith from her father, Abul Ghasn and her husband, Sa'eed ibn Yahya ibn Qays. Then hadith was narrated from her by Imam Ahmad ibn Hanbal رحمة الله عليه, Abu Ibrahim Tarjumani رحمة الله عليه, Muhammad ibn Sabah Jur Jara'i رحمة الله عليه, Ibrahim ibn Abdullah Harwi رحمة الله عليه and Ali ibn Muslim Tusi رحمة الله عليه. Khatib Baghdadi said that he heard and narrated hadith from Umm Umar رحمة الله عليه. She resided in Baghdad near the house of Mu'adh ibn Muslim and many of his friends reported from her.

Zaynab bint Sulayman Baghdadiyah

She was Zaynab رحمة الله عليه bint Sulayman ibn Ali ibn Abdullah ibn Abbas ibn Abdul Muttablib. She learnt hadith from her father and then Aasim ibn Ali Wasti, Qadi Ja'far ibn Abdul Wahid, Abdus Samad ibn Musa Hashmi and Ahmad ibn Khalil ibn Malik narrated from her. Once she went to the palace of Khalifah Mamun on a riding beast clad in a precious white robe of the learned, a black blue shining cloak of Aden over her. The deputy doorkeeper Ata ibn Huraym saw her and quickly raised the curtain of the boundary and kissed her feet and at the same time the door keeper Ali ibn Salih heard a hadith from her.

Zaynab bint Sulayman Baghdadiyah رحمة الله عليه

She was the grand daughter of Khalifah Abu Ja'far Mansur and daughter of Sulayman. She heard hadith from her father and narrated it. Her brother Abu Yya'qub then narrated from her.

Khadijah Umm Muhammad Baghadiyah رحمة الله عليه

She went to Ahmed ibn Hanbal رحمة الله عليه and heard hadith from him. Then she heard also from Yazid ibn Harun, Ishaq ibn Yusuf Azraq, Abu Nadr Hashim ibn Qasim. Then Abdullah the son of Imam Ahmad narrated from her in 226 AH.

Mudghah, Mukhkhah, Zahdah sisters of Bishr Hafi

They were sisters of Bishr Hafi. They were very pious and righteous. Mudghah was the eldest. The Kunyah of Zahdah was Umm Ali. Abdullah son of Ahmad ibn Hanbal رحمة الله عليه said, "One day someone knocked at the door. She wished to meet my father. He gave his permission. She came in and offered salaam. She said, "I spin yarn in the light of a lantern. Sometimes, when it blows off, I spin yarn in moonlight. Shall I make difference in wages in each case? He said, 'If you feel the difference then make it apparent.' She then asked, 'If a sick man weeps because of pain then is that a complaint?" he said, "I do not think that it is a complaint.' The woman went away." Abdullah was then directed by his father to see where the woman went because he had not heard anyone ask this kind of a question. He followed her and reported back that she went into the home of Bishr. Imam Ahmad said, "It is not possible for anyone else but Bishr Hafi's sister to ask that."

Abbasiyah wife of Ahmad ibn Hanbal رحمة الله عليه

Abbasiyah bint Fadl was the wife of Imam Ahmad ibn Hanbal رحمة الله عليه and mother of his son Salih. He was her only son. She was a very pious woman. The imam said that they never differed on anything. she died during his lifetime.

Maymunah sister of Ibrahim Khawwas

She was the sister of the well-known saint Ibrahim ibn Ahmad Khawwas. She was like her brother in piety, reliance on Allah and abstinence. Once, someone knocked at the door and she asked, "Who are you looking for?" he said, "Ibrahim Khawwas." Maymunah said, "He has gone somewhere." He asked, "When will he return?" she said, "If the soul of someone is in the hands of other than him then who can say when he will return."

Hawariyah Abu Sa'eed Kharrazah

She was the sister of Abu Sa'eed ibn Eesa Kharraz. She learnt hadith from her brother and then Fatimah bint Ahmad Samriyah

learnt from her.

Abdah bint Abdur Rahman Ansariyah رحمة الله عليه

She narrated hadith from her father. Then Muhammad ibn Mukhlad Dawri and Sulayman ibn Ahmad Tabrani narrated from her. Her home was located in Margabah al Kharsi, Baghdad. She was very intelligent, eloquent and pious.

Sumanah bint Hamdan رحمة الله عليه

She was a granddaughter of Wadah ibn Hassan. She heard hadith from her father and also gained knowledge from her maternal grand father's book. Abu Bakr shafi'i and Abul Qasimi Tabarani narrated hadith from her. She resided in Anbar.

Fatimah bint Abdur Rahman Hurraniyah رحمة الله عليه

Her kunyah was Umm Muhammad. She was born in Baghdad. She was known by her epithet Sufiyah because she wore wool. She slept on her prayer rug for sixty years without any bedding or blanket. Her nephew Abdur Rahman ibn Qasim learnt hadith from her. She was brought to Egypt in her young age. She learnt hadith from her father Abdur Rahman ibn Abu Salih. She died in 312 AH when she was over eighty years old.

Munayyah Katibah

She was the slave of Khalifah Mu'tamid Abbasi رحمة الله عليه. She narrated hadith from Abul Tayyib Muhammad ibn Ishaq ibn Yahya Dashsha. Then Ubaydullah ibn Husayn Ambari narrated from her.

Umm Eesa bint Ibrahim Harbi رحمة الله عليه

She was very intelligent and an accomplished scholar. She gave verdicts on issues of fiqh. She died in 328 AH and was buried by her father Ibrahim Harbi.

Umm Salamah Fatimah bint Abdullah Sajistani رحمة الله عليه

She was the granddaughter of the famous compiler of the sunan, Abu Dawud Sajistani. She learnt the hadith from her

father, and Abul Qasim Abdul Wahid and others narrated from her. She gave lesson in hadith in the house of Abu Ishaq Mazz in 362 AH.

Khadijah bint Abu Bakr Muhammad رحمة الله عليه

She narrated from her father from the Kitab ul- Jamad, the book of Abdullah Baka'i Ibrahim ibn Makhlad narrated from Fatimah.

Amatul Islam bint Qadi Abu Bakr Ahmad

Her kunyah was Umm ul-Fath. She learnt hadith from Muhammad ibn Isma'il. Bastati and Muhammad ibn Husayn ibn Humayd ibn Rabi'. She was born in Rajab 299 AH and died on 25th Rajab 390 AH.

Khuldiyah bint Ja'far

She was very pious and ascetic. Khatib Baghdadi reported from her on the authority of Abul Fath Mansur in Rabi'ah that Ibrahim Khawwas said, "I found more then ten shaykhs unanimous on these things: Admonition (sermonizing) is truly a bid'ah (innovation), but a good one. Mercy descends in the gatherings of the shaykhs. Tears drop because of blessing of their words and their warnings cause hearts to detest sin."

Jumu'ah bint Ahmad Muhammiyah رحمة الله عليه

Her kunyah was Umm ul-Husayn. She went from her native land Nishapur to Baghdad where she learnt hadith from Abu Amr ibn Hamdan, Hafiz Abu Ahmad, Abdullah ibn Muhammad Razi, Bishr ibn Muhammad ibn Yasin and Abu Bakr Tirazi. She was a pious, ascetic and learned woman, and Imam Abu Hamid Asfra'ini respected her much. Khatib Baghdadi was her student in a way.

Fatimah bint Hilal رحمة الله عليه

Her kunyah was Umm Farj. She narrated hadith from Abu Amr ibn Simak and Abu Bakr Shafi'i and Khatib Baghdadi heard hadith from her in 409 AH.

Fatimah bint Muhammad رحمة الله عليه

She resided in the neighborhood of Abul Fath Muhammad ibn Abu of Fawaris in Baghdad. She learnt hadith from her father and was a trustworthy muhadithah. Khatib Baghdadi regretted that he could not narrate from her directly but Abu Tahir Muhammad narrated her hadith to him.

Tahirah bint Ahmad Tanukhiyah

She said, "I was born on 1st Sha'ban 359 AH. I narrated hadith from Abu Muhammad ibn Masi, Mukhallid ibn Ja'far Baqarhi, Abul Hasan ibn lulu, Abu Bakr ibn Isma'il Rawwaq, Abul Husayn ibn Bawwab, etc. But, I lost my books." She was teacher of hadith of Khatib. She died in 436 AH in Busra.

Khadijah bint al-Baqqal Musa رحمة الله عليه

She is better known as Bint al-Baqqa. Her kunyah was Umm Salamah رضی اللہ عنها and her title was al-Wa'izah because she delivered sermon. She learnt hadith from Abu Hafs Shahin. She resided in Tawthah in Baghdad. She was trustworthy, righteous, learned and a scholar of hadith. Khatib Baghdadi narrated from her. She died in Jumadul Akhirah 437 AH and was buried in Baghdad's graveyard Shonizi.

Jabrah as-Sawda رحمة الله عليه

She was the slave of Abul Fath Muhammad ibn Ahmad. Abul Husayn Ahmad ibn Muhammad ibn Tim narrated hadith from her. She died in Jumadul ula 466 AH.

Sittiyah bint Qadi Abdul Wahid رحمة الله عليه

She narrated hadith from Abul Qasim Umar ibn Muhammad ibn Sabak, and Khatib Baghdadi narrated from her. She was truthful, learned and a muhaddithah. She resided on the eastern side of Huraym Darul Khilafah in Baghdad. She died in Rajab 447 AH.

Khadijah Bint Muhammad Shah Janiyah رحمة الله عليه

She was known as al-wa'izah. She was truthful, righteous and

a learned muhaddithah. She resided in Qati'atur Rabi' in Baghdad. Khatib Baghdadi narrated from her and said. "When I went to Syria in 451 AH, she too went away from Baghdad." She died on 18th Muhurrum 460 AH and was buried on Thursday by the grave of Shaykh Ibn Sam'un. She was born in 376 AH. *(All these accounts are derived from Tarikh Baghdad v 14 of khatib Baghdadi)*

Amatul Wahid Satitah bint Qadi Husayn رحمة الله عليه

She had memorized the Qur'an and was adept in fiqh, inheritance laws, grammar ad other sciences. She was a great scholar of fiqh Shafi'i and issued edicts with Imam Abu Ali ibn Abu Hurayrah. She died in 377 AH.

Bibi bint Abdus Samad رحمة الله عليه

She was the renowned muhaddithah of her times. She learnt a particular section from Abdur Rahman ibn Abu Shurayh and then narrated it. She was ninety years old when she died in 477 AH or thereafter.

Ayshah bint Hasan Warkamiyah رحمة الله عليه

She was the wife of Umm Qashayri, She was very pious and abstinent and was counted among the well-known worshippers of her time. She held the sanad aali in hadith and had narrated from Abu Nu'aym Asfraini, Imam Alawi, Abu Abdullah Haakim and a group of other muhaddithin. She died at the age of ninety in 480 AH.

Fatimah bint Hasan Baghdudiyah

She was Ummul Fadl. A very good calligrapher, she taught calligraphy to the learned. She copied the famous calligrapher Ibn ul-Bawwab. She wrote down a page for the Minister Mundri who paid her one thousand dinars for that. She had narrated hadith from Abu Umar ibn Mahdi Farsi. She died in 480 AH.

Karimah bint Muhammad Maruziyah رحمة الله عليه

She was Umm ul Kiram. She had taken up residence in Makkah. She narrated the Sahih Bukhari from Imam Kashmini.

She also narrated hadith from Rahir Sarakhsi رحمة الله عليه. She paid more attention to writing down ahadith and comparing it. She was very intelligent and dignified. She remained unmarried all her life, and died at the age of a hundred years in 463 AH.

Umm ul Muwayd Zaynab Sha'riyah

She was the daughter of Abul Qasim Abdur Rahman ibn Hasan Sha'riyah, Hurrah, Jurjaniyah, Nishapuriyah. She was born in 526 AH. She had the sanad aali and after her death, the sanad aali ceased to exit in her land. She died in Jumadul Aakhirah 615 AH.

Amatullah Bint Ahmad رحمة الله عليه

Her father was an extraordinary muhaddith and she narrated very many ahadith from him for which she was exclusive. She was called Sharfun Nisa. She was very pious. She died in Muhurrum 626 AH.

Ujaybah bint Muhammad Baqadariyah رحمة الله عليه

She narrated from Abdul Haq Abdullah ibn Mansur Musli and she was the last of the contemporaries of Imam Mas'ud, Rustami and others in narrating from them. She collected the narrations of her shaykhs in ten folios. She died in 647 AH.

Sittul Arab bint Yahya رحمة الله عليه

She narrated hadith from her master Tajuddin Kindi رحمة الله عليه and took part in the classes of Ibn Tabrazd for al-Ghilaniyat. She died in 684 AH.

Taqiyah bint Muhammad رحمة الله عليه

She narrated hadith from Abu Abdullah Khallal and Ghanim ibn Khalid. She died in Rajab 607 AH.

Ayshah bint Mu'mar Istahani رحمة الله عليه

She narrated from a group of scholars including Zahir and participated in the classes of Fatimah Juzdaniyah. She died in 607 AH.

Sa'eedah bint Abdul Malik رحمة الله عليه

She narrated from muhaddith Uthmani with his permission. She died in 640 AH.

Jamal un Nisa bint Ahmad Baghdadiyah رحمة الله عليه

She learnt hadith from Ibn ul-Bati and Ahmad ibn Muhammad Kaghdhi. She died in 640 AH.

Aasiyah mother of Sayfuddin رحمة الله عليه

She was mother of Hafiz Sayfuddin ibn Majduddin. Her brother Diyauddin said that she had no peer in learning and piety. She never missed the optional salah in the night. She died in 640 AH.

Zuhrah bint Muhammad ibn Shaykhah رحمة الله عليه

She was righteous and a sufi who had a retreat. She narrated hadith from Ibn Bati and Yahya ibn Thabit. She died in 633 AH when she was seventy-nine years old.

Ummul Fadl Zaynab bint Ibrahim Qaysi رحمة الله عليه

She was the wife of Khatib Diyauddin Dula'i. She heard and narrated hadith from Nasrullah Musaysi, and, with permission, from Abu Abdullah and a group of muhaddithin- She died in Rabi' ul Awwal, 610 AH.

Ummul Khayr Zaynab bint Qadi Yahya

She narrated from Ali ibn Hajjaj Ibn al-Muqayyar and others. She was more than seventy years old when she died in 700 AH.

Umm Ahmad Zaynab bint Makki رحمة الله عليه

She learnt from Hanbal ibn Tarzad, Sittul Kutbah and other scholars. There used to be a large crowd of students in her classes of hadith. She was an aged woman given to much worship and she continued to teach till she was ninety-four years old, and died in Shawwal 688 AH.

Amatul Haq bint Abu Ali Hasan رحمة الله عليه

She narrated from her father's grandfather and from her own

grandfather as also from Hanbal and Ibn Tabrazd. She had exclusivity in that. She died when she was eighty-seven years old at Shiraz in Ramadan 685 AH.

Safiyah sister of Taqiuddin رحمة الله عليه

Her brother Taqiuddin was a scholar, an ascetic and a model. He was an authority of his times. Safiyah had heard hadith from Mawfiquddin and Ibn Rajih. She was over eighty years old at death in Zul Hajjah 692 AH.

Umm Muhammad Safiyah bint Abdur Rahman رحمة الله عليه

She heard hadith from Shaykh Mawfiquddin. She disappeared at Jabal in 664 AH.

Umm Muhammad Zaynab bint Umar Kindi رحمة الله عليه

She narrated from Muwayduddin Tusi and Abu Ruh. She was known as Al-Hajjah. She was given to social work and she left behind many endowments and public utility works. She was ninety years old in JamadiulAkhar 698 AH when she died.

Amatul Aziz Khadijah bint Yusuf رحمة الله عليه

She was an accomplished scholar. She learnt hadith from Ibn Ultati Mukarram and other scholars. She was a reputed grammarian and had an excellent handwriting. She consoled the bereaved in a very effective manner and she was accustomed to do so for a length of time. She was past seventy when she died in 698 AH.

Safiyah bint Abdul Wahhab رحمة الله عليه

She was the sister of Karimah رحمة الله عليه, the well-known muhaddithah. She had the permission of Mas'ud Thaqafi and reported scholars to narrate ahadith. She was alone in narrating many ahadith. She died in 646 AH at Humah in Syria.

Amatul Hakam Ayshah bint Muhammad رحمة الله عليه

She had the permission of Shaykh Abul Hasan ibn Gharrah and Abdul Qadir to narrate hadith. She was very pious and used

to deliver sermons to women, so was known as Al-Wa'izah. She died in Jumadul Ula 641 AH.

Umm Habibah Ayshah bint Mu'mar رحمة الله عليه

She was a famous mahaddithah. She heard and narrated from Fatimah Juzdaniyah and received education from Shaykh Zakir and other scholars. Ibn Nuqat heard the Musnad Abu Ya'la from her and she had heard it from Sa'eed Sayrfi رحمة الله عليه. She died in Rabi'uth Thani, 607 AH.

Umm Hani Safiyah bint Ahmad

She was born in 510 AH. She was the last student to narrate from Abdul Wahid al-Ashbah, the student of Imam Abu Nu'aym. She also had the permission of Abu Ali Haddad and some others to narrate hadith. She heard Tabarani's Mu'jam Kabir and Mu'jam Saghir from Fatimah. She died in Rabi'uth Thani 605AH.

Aynush Shams bint Ahmad رحمة الله عليه

She was Thaqafiyah, Isfahaniyah and learnt hadith from Isma'il ibn Akhshayd and Ibn Abu Dharr and was also their last student. She died in Rabi'uth-Thani 610 AH.

Karimah bint Abdul Wahhab رحمة الله عليه

She had her seat (of hadith) in Syria and was known by her kunyah Bint Habqabaq. She learnt from Abu Ya'la in Habubi, Abdur Rahman ibn Abul Hasan Darani Hasani, Ziyad and others and she had permission to narrate from Abul Waqt Sajzi, Abul Khayr Baghyani, Mas'ud Thaqafi and others. She gave plenty of lessons in hadith. She died in her garden at Maytur in Jumaduth Thani in 641 AH.

Maryam bint Ahmad Ba'lbakiyah رحمة الله عليه

She attended the lessons of Shaykh Bahauddin and also heard and narrated from Shaykh Arbali. She was a very pious scholar. She died in 699 AH.

Sittul Kutbah Ni'mat bint Ali رحمة الله عليه

She narrated very many ahadith from her grandfather in

Damascus. She died in Rabi' ul-Awwal in 614 AH.

Hadyah bint Abdul Hamid رحمة الله عليه

She learnt the sahih al-Bukhari from Shaykh Ibn Zubaydi. She died at Jabal in Rabi'uth Thani 699 AH.

Amatur Rahman Sitt ul Fuqaha رحمة الله عليه

She heard the section Ibn Arafah from Shaykh Abdul Haq, and heard and narrated from Ibrahim ibn Khalil and others. She had the permission of Ja'far Hamdani, Karimah, Ahmad ibn Mu'izuddin رحمة الله عليه to narrate. She was the mother of Fatimah bint Dabahi. She narrated many ahadith and was very pious and learned. She lived for ninety-three years and died in Rabi'uth Thani 644 AH.

Khadijah bint Radiuddin

She heard hadith from Imam Qazdini, Shaykh Bahauddin and other scholars and then narrated from them. She died at the age of eighty four in 701 AH.

Umm Umar Khadijah bint Umar ibn Ahmad رحمة الله عليه

She was an old seasoned muhaddibhah. She had narrated form Shaykh Ruknuddin Ibrahim Hanfi رحمة الله عليه and taught Dhahabi. She died at Humah in 708 AH.

Umm Abdullah Fatimah bint Sulayman رحمة الله عليه

She had the permission of Fathuddin, Ibn Afijah and others to narrate hadith. She learnt hadith from Muslim Mazni, Karimah and Ibn Rawahah. She was very pious and she had not married all her life, devoting herself to religious knowledge. She taught hadith for a long time and she was alone in narrating many books of hadith. She was ninety years old when she died in Rabi'uth Thani 708 AH.

Umm Zaynab Fatimah bint Abbas رحمة الله عليه

She has been described with various epithets. She possessed tremendous knowledge and was very content herself but eager to

cause benefit to other people. She enjoined what is right and was instrumental in reforming the women of Damascus and Cairo. In turn, the people also loved her much. She lived for more than eighty years and died in Zul Hajjah, 714 AH.

Zaynab bint Kamaluddin رحمة الله عليه

She had her seat in Syria. She took her hadith lessons from Muhammad ibn Abdul Hadi, Sabt ibn Jawzi and other scholars. She got permission to narrate hadith from Ujaybah Baqadariyah Ibn ul-Khayr, Ibn ul-Aliq and many scholars. Many students attended her classes and she was alone in narrating many books of hadith. She died on 19th Jumadul Ula 740 AH at the age of ninety-four years.

Umm Muhammad Zaynab bin Ahmad رحمة الله عليه

She had a long life and travelled long distances for hadith. She narrated form Shaykh Ibn ul Lati and Hamdani. She was alone in narrating Thaqafiyat Musnad Abd ibn Humayd and Musnad Darami. So, students travelled from afar to hear her. She gave lessons of hadith in Madinah and Cairo. She died at the age of ninety-four in Zul-Hajjah 722 AH.

Amatul Aziz bint Najmuddin رحمة الله عليه

Her father was a well-known muhaddith. She got her education from Ibn Abdud Da'in and other shaykhs. She lived for more than ninety years and died in Zul Hajjah 750 AH.

Zaynab bint Sulayman

She heard hadith from Ibn Zubaydi, Shamsuddin Ahmad ibn Abdul Wahid, Ali ibn Hajjaj and others. She was alone in narrating a few books of hadith. She was eighty years old when she died in Zulqa'dah in 705 AH.

Zaynab bint Abduallah رحمة الله عليه

She got her lessons in hadith from Hafiz Diyauddin. She was alone in narrating some sections of hadith. She died at Salhiyah in Syria in 718 AH.

Zaynab bint Yahya رحمة الله عليه

She was the grand daughter of Izzuddin. She narrated hadith from Yaldani, Ibrahim Ibn Khalil, Umar ibn Awah and Utman ibn Khatib Al-Arafah while Sibt ibn Jawzi gave her permission to narrate his transmissions. She narrated many ahadith and was alone in narrating a number of books. She had a long life and died in Zulqa'dah 735 AH.

Umm Muhammad Shahdah bint Kamaluddin رحمة الله عليه

She was born on 10th Muhurrum 617 AH and lived a long life. She attended the classes of Kashghari and had permission to narrate from Umar ibn Badr and Thabit ibn Musharra. She used to write down the hadith and memorise it. Dhahabi had heard hadith from her and narrated. She died at Halb in 709 AH.

Safiyah bint Ahmad Maqdisiyah

She was wife of Bahauddin Izzuddin Umar. She narrated the sahih al-Bukhari from Ibn Abdud Da'im. She had long life and died in Zul Hajjah 741 AH.

Ayshah bint Muhammad Hurraniyah

She attended the classes of hadith of Iraqi and Balkhi. She also narrated from Yaldani and Muhammad ibn Abdul Hadi and others. She was alone in narrating many ahadith. She was ninety years old when she died in 736 AH.

Fatimah bint Khatib Izzuddin

She was a very righteous old woman. She was the last student of Shaykh Ibrahim ibn Khalil as also the last who had permission to narrate from Muhammad ibn Abdul Qadir, Ibn Sarwari, Ibn Awwah and Khatib Marda. She died in Shawwal 747 AH when she was ninety three years old.

Fatimah bint Shaykh Ibrahim رحمة الله عليه

She was mother of Shaykh Ibrahim ibn Qarshiyah and his brothers. She narrated the Sahih al-Bukhari from Zubaydi a number of times and the sahih Muslim from Al-Hanfiyah

ibnal-Husayri. She also learnt hadith from Ibn Rawahah. She was a very religious, practicing scholar who died when eighty-six years old in Safar 711 AH.

Fatimah bint Nafisuddin رحمة الله عليه

She was Umm Ahmad who had learnt hadith from her unde in Cairo and Tarublas and then gave lessons. She died at Humah in 716 AH.

Sittul Wuzara Bint Umar رحمة الله عليه

She had the seat of hadith during her times. She heard hadith from her father and from Ibn Zubaydi. She gave lessons in Shaih Bukhari and Musnad Shafi'i often in Damascus and Cairo. She was very pious. At the time of her death, in Sha'ban 716 AH. She was ninety-two years old.

Sittun Nas Kamaliyah bint Ahmad

She narrated from Abdullah ibn Bartalah Andalusi Muhammad ibn Jarrah and Sharfuddin Marsi رحمة الله عليه with their permission. She died in Sha'ban 731 AH.

Sittul Ajnas Mawifqiyah bint Abdul Wahhab رحمة الله عليه

She learnt hadith from Hasan ibn Dinar, Alamuddin Sabuni, Abdul Aziz Naqqar and others. She was alone in narrating some books of hadith. She died at the age of eighty-two, in 712AH.

Umm Muhammad Hadyah bint Ali رحمة الله عليه

She learnt hadith by attending the gatherings of Ibn Zubaydi. She also narrated from Ibn Ullati and Hamdani. She was righteous, content and devoted to worship. She died at Quds in Jumadiul Ula, 712 AH.

Zayn ul Dar Wajihah bint Ali رحمة الله عليه

She learnt hadith from Ahmad ibn Nuhas and had the permission of Yusuf Shadi and Amir Yaqub Hadbani. She died in 734 AH. *(All These accounts are from Dhahabi's Al-Ibrfi Fhibr min Khaher and Zayl Dhahabi and Zayl Husayni.)*

Fatimah bint Abdur Rahman Sufiyah رحمة الله عليه

She was born at Baghdad and went to Cairo in her childhood. She narrated from her father. She was known as Sufiyah because she wore only woolen garments. She slept on her prayer rug for sixty years without any bedding. Her nephew Abdur Rahman ibn Qasim heard hadith from her. She lived beyond eighty years and died in 312 AH. *(Al-Muntarim v 6, p 192)*

Raytah (or, Ritah) bint Ubaydullah Abidah رحمة الله عليه

She was an ascetic. She kept company of Shaykh Abu Uthman Nishapuri and other Shaykhs and memorized their sayings. She attained such a high station in piety and tasawwuf that great scholars and Shaykh visited her. She kept indoors till she died in 336 AH. *(Ibid p 358)*

Bint Abul Hasan Makki رحمة الله عليه

She resided in Makkah and was very pious. Her father Abul Hasan made baskets and sent thirty dirhams to her from the sale proceeds for her annual expenses. Once, the pilgrim through whom her father sent the money, added twenty of his own to it, but she refused to accept all the money, saying that the twenty dirhams are (of) doubtful (earnings). *(Ibid p 361)*

Ruqayyah bint Muhammad Qushayriyah

She had a high station in the science of hadith. Many scholars narrated hadith from her and got her permission. She was born and brought up in Qus but moved over to Cairo where she died in 741 AH.

Zinat bint Shaykh Ahmad Rifa'i رحمة الله عليه

She was attached to her father's mystic line, Rifa'iyah and lived all her life as an ascetic. She had memorized the Qur'an and narrated hadith. She was an expert in fiqh and giving verdicts. Then her children continued her line from her. She died in 630 AH.

Ayshah bint Yusuf Ba'uniyah رحمة الله عليه

She was a sufiyah, faqihah and a poet. She had learnt

literature and poetry from great scholars of her time. She went to Cairo from Damascus in 919 AH and wrote poetry praising the King. She wrote many books on tasawwuf including one on the Prophet's صلى الله عليه وسلم birth. She died in 922 AH.

Ayshah bint Ahmad Qurtabiyah رحمة الله عليه

There was no match for her in Andalus in intelligence, literature, poetry and eloquence. She wrote eulogies in praise of Kings of Andalus and they never rejected her recommendation. She had an excellent handwriting. She transcribed the Quran, bought and collected books and she had a large library. She remained unmarried all her life and died in 400 AH in Andalus.

Ayshah bint Muhammad Magdisiyah

She was the chief of scholars of hadith of her times. She read the sahih al-Bukhari to Hafiz Hajar and devoted her days to service of Hadith in her last years. Ibn Hajar narrated hadith from her and read many books. Her method of teaching was very easy. Some critics have described her as the most authoritative of her times. She died in 816 AH.

Ayshah bint Ali Isfahani

She was a renowned scholar of hadith who narrated very many hadith. She taught others. Ibn Hajar also narrated from her through a chain. She died in Cairo in 739 AH.

Sittul Ajam, Bint Nafis رحمة الله عليه

She was a famous sufiyah. She had migrated to Halab from Baghdad. Her standing is apparent from her great work of commentary on Shaykh Akbar ibn Arabi's book al-Mushahid al-Qudsiyah. Shortly thereafter, she died in Halab in 852 AH.

Sarah bint Ahmad Halabiyah رحمة الله عليه

She was a learned teacher, litterateur and poet. She was a sufiyah. She gave permission to Ibn Salmun and also donned the attire of tasawwuf and recited her poetry. She went to Andalus and composed eulogy for the rulers and then she went to Sabtah and read her poetry to the rulers, sermonizers and poets. She died

in the seventh century Hijri.

Zamarud Khatun رحمة الله عليه

She was the daughter of Amir Jadli and sister of king of Damascus Diqaq and wife of Taj ul-Muluk, Buri. She was a great scholar and a brave woman. She transcribed the books of hadith in her own hand and memorised the Qur'an. She built the Madrasuh Khatuniyah Baraniyah in Damascus. When she observed that her son, Shamsul Muluk Isma'il revolted and supported the Christians against Muslims, she got her slaves to kill him in 539 AH. She then placed his brother Shahabuddin Mahmud Buri on the throne. But when he was assassinated in 543 AH, things took a turn for the worse, she moved over to Baghdad, then to Makkah and finally to Madinah and she had nothing of her wealth with her. So she sifted wheat and barley and kneaded flour to make a living for herself till she died in 557 AH. And was buried in Janatul Baqi'.

Sittul Wuzara Tanukhyah

She was better known by her title wazirah. She narrated the Sahih al-Bukhari before Abdullah Zubaydi and then narrated it to others generally. She also narrated Musnad shafi'i in Damascus and Cairo often. Students came to her from far off lands to learn hadith. She was the authority of her times. She died in 716 AH in old age at Damascus.

Zaynab bint Abdur Rahman Sha'riyah

She was Umm ul-Muwayd, the well-known faqihah of her times. She had also learnt hadith from the elder ulama and many muhaddithin had given her permission to narrate. She died at Nishapur in 615 AH. With her death the series of sanad aali came to an end. *(These accounts are adapted from al-A'lam, Zarkali v 3)*

Female jurists & Scholars of hadith among the Sahabah رضى الله عنهم

It has been the distinguishing characteristic of Islam and Muslims in every age that like men, women have made a full

contribution to the Islamic sciences in every age, taking simultaneous step to propagate them. Women from the companions to the tabi'in and thereafter have been in the forefront in narrating, recording and preserving ahadith. They have made remarkable contribution in fiqh and fatawa. Thus, many recognized and authoritative scholars have not hesitated to benefit from the contribution of women in this field who were known for their knowledge, understanding and piety.

Before a systematic recording of these subjects, chosen male and female scholars had specialized in them. Beginning with the Prophet صلى الله عليه وسلم who was the source of all religious sciences. Every problem and issue was brought to him and he gave guidance. Also, Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه and Ali ibn Abu Talib رضى الله عنه used to give their verdicts, and some versions say that only the first two named gave verdicts. *(Tabaqat Ibn Sa'd v 5 p 335)*

Similarly, those sahabah رضى الله عنهم who were sent as Amirs or teachers to different places, gave verdicts in the light of the Book and sunnah. Some ahadith say that the Prophet صلى الله عليه وسلم had described the merits of certain sahabah رضى الله عنهم and thus encouraged Muslims to take recourse to them. This continued till the middle of the second century when, between 140 AH and 150 AH, ahadith were classified and recorded on juristic issues. The ulama wrote books on this pattern. Before that scholars of both sex made individual contributions to this field.

Ibn Qayyim رحمة الله عليه wrote in A'lam ul Muwaqi'in that the Sahabah whose juristic verdicts are preserved number more than a hundred and thirty, both men and women. He has then created three classes, each class naming jurists of both sexes.

The first class names seven illustrous sahabah. The edicts of each of them would require a voluminous book. The great grandson of Khalifah Mamun Abu Bakr Muhammad ibn Musa had recorded the verdicts of Abdullah ibn Abbas رضى الله عنه in twenty volumes. Sayyidah Ayshah رضى الله عنها is also in this class.

The second class has thirteen shabah. The edicts of each of them can be bound together in a small book. Sayyidah Umm

Salamah رضی اللہ عنہا is named in this class.

The rest are in the third class. Their edicts require a folio each. Those named here include: Sayyihad Sufiyah رضی اللہ عنہا, Sayyidah Hafsah رضی اللہ عنہا, Umm Habibah رضی اللہ عنہا, Juwayriyah رضی اللہ عنہا, Maymunah رضی اللہ عنہا *(alb Mothers of the Faithful)*, Sayyidah Fatimah az-Zuhra رضی اللہ عنہا, Umm Atiyah رضی اللہ عنہا, Asma bint Abu Bakr رضی اللہ عنہا, Umm Sharik رضی اللہ عنہا, Umm Darda رضی اللہ عنہا, Aatikah bint Zayd رضی اللہ عنہا, Fatimah bint Qays رضی اللہ عنہا, Layla bint Qa'if رضی اللہ عنہا, Hawala bint Tuwayt رضی اللہ عنہا, Sahlah bint Suhayl رضی اللہ عنہا, Umm Salamah رضی اللہ عنہا, Zinat bint Umm Salamab رضی اللہ عنہا, Umm Ayman رضی اللہ عنہا, Umm Yusuf رضی اللہ عنہا and Ghamidiyah رضی اللہ عنہا — some of them are tabi'in. *(A'lam al- Maweqqi'in, v 1 pp 9-11)*

These were the jurist among the sahabah -both male and female. Their edicts and rulings were approved and well-known in the times of the sahabah and tabi'in.

Dhahabi has named in his Tadhkiratul Haffaz, thirty-two sahabah رضی اللہ عنہم who were hafiz, and briefly named sixty-four who are (among) narrators of the sahah sittah (the six books) of authentic ahadith). They include fourteen sahbaiyat. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا, Sayyidah Juwayriyah رضی اللہ عنہا bint Harith Mustalaqiyah Sayyidah Hafsah رضی اللہ عنہا bint Umar Adawiyah, Sayyidah Umm Habibah رضی اللہ عنہا Ramlah bint Abu Sufyan Umawiyah, Sayyidah Zaynab bint Jahsh Asadiyah رضی اللہ عنہا, Sayyidah Zaynab bint Abu Salamah Makhzumiyah, Sayyidah Fatimah رضی اللہ عنہا bint Muhammad صلی اللہ علیہ وسلم Hashamiyah, Sayyidah Umm ul Fadl رضی اللہ عنہا Lubabah bint Harith Hailaliyah, Sayyidah Maymunah رضی اللہ عنہا bint Harith Bilaliyah, Umm Atiyah Nasibah Ansariyah رضی اللہ عنہا, Umm Salamah HindMakh zumiyah رضی اللہ عنہا, Umm Haram bint Milhan Ansariyah رضی اللہ عنہا, Umm Sulaym bint Milhan Ansariyah رضی اللہ عنہا and Umm Hani bint Abu Talib رضی اللہ عنہا. *(Tadhkirat ul Haffaz, v 1 p 45)*

Surely, the name of Sayyidah Khadijah al-Kubra رضی اللہ عنہا would have headed the list if she had lived longer. So while delving on the account of these honourable women, we begin with a brief account of her. She lent support to Allah's Messenger صلی اللہ علیہ وسلم and Islam in the beginning as no one has supported.

She was the scholar of Islamic laws and injunctions of to the Makkan period.

Sayyidah Khadijah al-Kubra رضی اللہ عنہا

The Mother of the faithful, Sayyidah Khadijah رضی اللہ عنہا bint Khuwaylid was first married to Atiq ibn Aa'id. Then she was married to Abu Halah Nabash ibn Zurarah and they had Hind ibn Abu Ḥalah, who became the Prophet's صلی اللہ علیہ وسلم step son. Then, her third marriage was with the Prophet صلی اللہ علیہ وسلم. She was forty years old and he was twenty-five years old. Except for Ibrahim who was born to Sayyidah Mariyah Qubtiyah رضی اللہ عنہا, all the Prophet's صلی اللہ علیہ وسلم children were born to Sayyidah Khadijah رضی اللہ عنہا. They were Sayyidina Qasim, Tahir, Tayyib, Sayyidah Fatimah, Zaynab, Ruqayya' and Umm Kulthum رضی اللہ عنہم.

She was the richest woman of Makkah. She engaged in trade. She was known as Tahirah because of her excellent character during the pre-Islamic days. She was the first Muslim who believed the Prophet صلی اللہ علیہ وسلم and gave away all she had to Islam. She lived with the Prophet صلی اللہ علیہ وسلم for twenty-four years and six months. She used her wealth, influence and intelligence to protect Islam at every delicate moment. Having died very early, she could not enter the folds of jurists but she is the top of this group and of the beautiful story of religious achievements of the daughters of Islam.

Sayyidah Ayshah رضی اللہ عنہا

The mother of the Faithful, Sayyidah Ayshah رضی اللہ عنہا bint Abu Bakr رضی اللہ عنہا was known as faqihatul Ummah. She had command over every branch of knowledge from fiqh to injunctions and poetry to medicine. The sahabah رضی اللہ عنہمvalued her opinion and religious knowledge.

Abu Musa Ash'ary رضی اللہ عنہ said that whenever they were doubtful about anything, she gave them a correct answer. The senior sahabah رضی اللہ عنہم too asked her about inheritance laws and obligations. Abu Salamah Abdur Rahman said that he did not find a scholar greater than Sayyidah Ayshah رضی اللہ عنہا about

the ahadith, juristic opinion, the background of revelation of Quranic verses and the religious duties. Ata ibn Abu Raibah said that she was more knowledgeable than other people. Mahmud ibn Labid said, "Sayyidah Ayshah رضی اللہ عنہا and Sayyidah Umm Salamah رضی اللہ عنہا were ahead of the other wives of the Prophet صلی اللہ علیہ وسلم in remembering the ahadith. And Sayyidah Ayshah رضی اللہ عنہا used to give rulings during the caliphate of Umar رضی اللہ عنہ and Uthman رضی اللہ عنہ who used to ask her about ahadith and the Prophet's صلی اللہ علیہ وسلم practice." Zuhri said, "If the knowledge of all the wives of the Prophet صلی اللہ علیہ وسلم and, in fact, of all Muslim women were collected, the knowledge of Sayyidah Ayshah رضی اللہ عنہا would excel and rise above theirs."

Urwah ibn Zubayr رضی اللہ عنہ, Sayyidah Ayshah's رضی اللہ عنہا nephew, recited poetry on every occasion. When the people commended him once, he said that his knowledge of poetry could not compare with Sayyidah Ayshah's رضی اللہ عنہا. She was quick to cite poetic verses apt to the occasion. *(Tabagat Ibn Sa'd v 2 pp 374, 375. Ist'ab v 2 p266)*

Ibn Qayyim wrote that of the students of Sayyidah Ayshah رضی اللہ عنہا, her rnephews Qasim ibn Muhammad رضی اللہ عنہا and Urwah ibn Zubayr رضی اللہ عنہ did not exceed the rulings and opinions of Sayyidah Ayshah رضی اللہ عنہا but abided by her opinion. *(A'lam al muwaqqi'in v 2 p 17)*

Sayyidah Ayshah رضی اللہ عنہا narrated many ahadith directly from the Prophet صلی اللہ علیہ وسلم. She also narrated from her father Abu Bakr رضی اللہ عنہ, from Umar رضی اللہ عنہ, Hamzah ibn Amr Aslami رضی اللہ عنہ, Sa'd ibn Abu Waqqas رضی اللہ عنہ, Sayyidah Judamah bint Wahb Asadiyah رضی اللہ عنہا and Sayyidah Fatimah Az-Zuhra رضی اللہ عنہا.

Ibn Hazm has mentioned the number of ahadith narrated by eleven sahabah in his book Tabqah Mukaththirin bir-riwayeh. Sayyidah Ayshah رضی اللہ عنہا narrated 2210 ahadith.

Dhahbi also confirmed that the sahabah رضی اللہ عنہم turned to her for answers to their religious questions. *(Tadhkirat ul Huffaz v 1 p 26)*

Those who narrated from Sayyidah Ayshah رضى الله عنها are very many and most of them are her relatives. Their names are: her sister Umm Kulthum bint Abu Bakr, foster brother Awf ibn Harith, both nephews Qasim ibn Muhammad and Abdullah ibn Muhammad, both nieces Hafsah and Asma daughters of Abdur Rahman, both sons of her sister Urwah and Abdullah sons of Zubayr ibn Awwam, sister's daughter Ayshah bint Talhah, Muhammad ibn Abdur Rahman, Abbad ibn Habib. Abbad ibn Hamzah, slaves Abu Yusnus, Dhakwan and Abu Amr ibn Farukh. The Sahabah رضى الله عنهم who narrated from her are: Amr ibn Aas, Abu Musa Ash'ary, Zayd ibn Khalid Juhanni, Abu Hurayrah, Abdullah ibn Umar, Abdullah ibn Abbas, Rabi'ah ibn Amr Jarshi, Sa'ib ibn Yazid, Harith ibn Abdullah, and others.

Senior tabi'in also narrated from her and number quite many, Sa'eed ibn Musayyib and scores of others. *(Tahdhib at-Tahdhib v 12 pp 432-435)*

She died in 57 AH or 58 AH.

Sayyidah Umm Salamah رضى الله عنها

Her name was Hind. She was the daughter of Abu Umayyah who was Suhayl. Her first husband was Abu Salamah رضى الله عنها ibn Abdul Asad and they had a daughter Zaynab رضى الله عنها and a son Umar رضى الله عنه. The Prophet صلى الله عليه وسلم brought up Umar. She married the Prophet صلى الله عليه وسلم in 2 AH after she had become a widow. Of all his wives, she possessed the most knowledge of hadith and fiqh after Sayyidah Ayshah رضى الله عنها. We have read the words of Mahmud ibn Labid in the account of Sayyidah Ayshah رضى الله عنها. *(Tabaqat Ibn Sa'd v 2 p 375)*

Her slave Shaybah ibn Nisah رضى الله عنه was the imam of reciters of the Quran of Madinah. Nafi رضى الله عنه the slave of Ibn Umar رضى الله عنه was his student in the science of Qur'an recital. Her female slave was Khayrah the mother of Hasan Busri. *(Ma'arif Ibn Qutaybah p 69)*

Sayyidah Umm Salamah رضى الله عنها narrated ahadith from the Prophet صلى الله عليه وسلم and from her first husband Abu Salamah رضى الله عنها and Sayyidah Fatimah رضى الله عنها. Then some of those connected with her who include her son, daughter, brother,

nephew and slaves, and others narrated from her. The tabi'in and other ulama who are a sizeable number also narrated from her. *(Tahdhib at-Tahdlid v 12 p 356)*

Sayyidah Hafsah رضى الله عنها

She was daughter of Umar ibn al-Khattab رضى الله عنه. She was first married to Khunays ibn Abdullah ibn Hudafah Sahmi. After he died, she married the Prophet صلى الله عليه وسلم in 2 AH or 3 AH. She was the real sister of Abdullah ibn Umar رضى الله عنه. She was very pious. The Quran's copy that was transcribed after the bathle of Yamamah finally came to be preserved by her and she took great care of the trust. She narrated ahadith form the Prophet صلى الله عليه وسلم and from her father. Umar رضى الله عنه. Then a large number of narrators narrated from her.

She died in 41 AH or 45 AH. *(Mu'arif Ibn Qutaybah p 59, Tahadihib at Tahdhib v 12 p 410)*

Sayyidah Umm Habibah رضى الله عنها

Her name was Raamlah bint abu Sufyan Sakhr ibn Harb. She embraced Islam in the early days and migrated to Ethiopia with her hushand Ubaydullah ibn Jahsh Asadi[1] who died in Ethiopia. Then she married the Prophet صلى الله عليه وسلم. She died in 44 AH. Before dying she callad Sayyidah Ayshah رضى الله عنها and said, "May Allah forgive us for what has transpired between us and our co-wives." Sayyidah Ayshah رضى الله عنها agreed with her and Sayyidah Hafsah رضى الله عنها said. "You have pleased me with these words. May Allah please you." Then she called Sayyidah Umm Salamah رضى الله عنها and repeated the prayer and she reciprocated the sentiments. *(Tabaqat Ibn Sa'd v 8 p 100)*

Sayyidah Umm Habibah رضى الله عنها narrated hadith from the Prophet صلى الله عليه وسلم and from Sayyidah Zaynab bint Jahsh رضى الله عنها. A number of narrators then conveyed the ahadith from her. *(Jahdhib at-Jahahib v 12 p 419)*

(1)......... He apostalized there before dying. (translator RAR)

Sayyidah Maymunah رضی الله عنها

She was the daughter of Harith. Her first husband was Abu Sabrah ibn Abu Ruhm. Then the Prophet صلى الله عليه وسلم married her at Surf and later, in 38 AH she died at the same place. Yasar was her slave whose sons Ata, Sulayman, Muslim and Abdul Malik were jurists. Sayyidah Ayshah رضی الله عنها said about her, "She was the most God-fearing and most given to join ties of relationship of all the Prophet's صلى الله عليه وسلم wives." Once, she found a seed of a pomegranate lying on the ground. She picked it up and said: ان الله لا يحب الفساد (Surely Allah does not like mischief).

She narrated ahadith from Allah's Messenger صلى الله عليه وسلم and then they were narrated by many people from her. (Tubaqat Ibn Sa'd, Ma'anit Ibn Qutaybab, Tahdhib)

Sayyidah Juwayriyah رضی الله عنها

She was the daughter of Harith ibn Abu Dirar. Her first husband was Musafi' ibn Safwan. Then she married the Prophet صلى الله عليه وسلم. The sahabah رضی الله عنه immediately set free all captives of Banu Mustaliq because they did not like to arrest the Prophet's صلى الله عليه وسلم relatives. A hundred families were thus set free.

Once, the Prophet صلى الله عليه وسلم returned home when the day was well set after the fajr salah, he saw that she had not got up from her prayer rug till then. So, he taught her this supplication:

سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ ، سُبْحَانَ اللّٰهِ رِضَا نَفْسِهٖ سُبْحَانَ اللّٰه زِنَةَ عَرْشِهٖ سُبْحَانَ اللّٰه مِدَادَ كَلِمَاتِهٖ.

(Tabagat Ibn Sa'd v 8 p 118)

She narrated from the Prophet صلى الله عليه وسلم and some people narrated from her. She died in 50 AH or 56 AH. *(Tahdhib at-Tahdhib v 12 p 407)*

The Mothers of the Faithful named so for were known for their juristic rulings and verdicts. The others also possessed religious knowledge and narrated ahadith, and books of hadith mention them. Nevertheless, the foregoing six held a responsible and prominent station.

Sayyidah Fatimah az-Zahra رضی اللہ عنہا

She was the Prophet's صلی اللہ علیہ وسلم daughter. She was married to Sayyidina Ali رضی اللہ عنہ one year after hijrah. They had these children: Hasan, Husayn, Muhsin, Umm Kulthum Kubra and Zaynab Kubra رضی اللہ عنہم. Sayyidah Ayshah رضی اللہ عنہا said that Sayyidah Fatimah رضی اللہ عنہا had great merits. She died six months after the Prophet's صلی اللہ علیہ وسلم death.

She narrated ahadith from the Prophet صلی اللہ علیہ وسلم. Her two sons narrated directly from her and her granddaughter Fatimah bint Husayn in a Mursal manner. Sayyidah Ayshah رضی اللہ عنہا, Umm Salamah رضی اللہ عنہا, Anas ibn Maalik and Salma Umm Rafi' also narrated from her. *(Tahdhib)*

Sayyidah Asma bint Abu Bakr رضی اللہ عنہا

Her title was Zaat un Nataqayn. She was the eighteenth person to embrace Islam in Makkah. She was very intelligent, educated, noble, generous, and truthful. Her son Abdullah ibn Zubayr رضی اللہ عنہ had established his Khilafah in Makkah in the times of Yazid.

She died in 73 AH when she was a hundred years old, but her eyesight and intelligence were unimpaired till the last time. The ahadith speak of her merits.

She had narrated ahadith from the Prophet صلی اللہ علیہ وسلم. Then those who narrated from her included her both sons, and others. *(Tahdhib at Tahdhib v 12 p 397)*

Umm Atiyah Ansariyah رضی اللہ عنہا

She was Nusaybah bint Ka'b (or bint Harith) Ansariyah. She participated in battles with the Prophet صلی اللہ علیہ وسلم and attended to the wounded and sick. Ibn Abdul Barr رحمۃ اللہ علیہ said that she possessed a great rank among the sahabiyat. She was one of the women who gave bath to a daughter of the Prophet صلی اللہ علیہ وسلم on her death, and thereafter her hadith on 'bath to the dead' was considered authentic. She was counted among the scholars of Busra and the sahabah رضی اللہ عنہم and the tabi'in learnt the method of bath of the dead.

She narrated hadith from the Prophet صلى الله عليه وسلم and Umar رضي الله عنه. Some people, including Anas ibn Maalik رضي الله عنه narrated from her. *(Isti'ab v2 p 800, Tahdhih atTahdhib v 12 p 455)*

Umm Sharik Ansariyah رضي الله عنها

She was Ghaziyah or Ghazilah bint Dawdan Ansariyah, she narrated ahadith from the Prophet صلى الله عليه وسلم. Then Jabir ibn Abdullah رضي الله عنه and others narrated from her. *(Ibidp 472)*

Fatimah bint Qays رضي الله عنها

She was elder sister of Dahhak ibn Qays رضي الله عنه. She was a very early Muslim and she migrated to Madinah in the initial days of Hijrah. IbnAbdul Barr said, "She was beautiful and intelligent. After Umar's رضي الله عنه martyrdom, the members of the Shura assembled in her home." Zubayr ibn Awwan رضي الله عنه called her a brave women. *(Isti'ah p 268, 269)*

She narrated hadith from the Prophet صلى الله عليه وسلم and a number of people narrated from her. *(Tahdhibat Tahdhib v 13 p 444)*

Aatikah bint Zayd رضي الله عنها

She was the sister of Sa'eed ibn Zayd, and one of the muhajirs. She had very good manners. She was first married to Abu Bakr's رضي الله عنه son, Abdullah رضي الله عنه who loved her dearly. When he was martyred in the battle of Ta'if, she married Zayd ibn Khattab رضي الله عنه. When he was martyred in the battle of Yamamah, Umar ibn Khattab رضي الله عنه married her and he had arragnged a walimah (wedding feast). When he was martyred, Zubayr ibn Awwam رضي الله عنه married her and when he too was martyred, Ali رضي الله عنه proposed marriage with her, but she pleaded. "O brother of the Prophet صلى الله عليه وسلم, I wish to save you from being killed." When the inheritance of Zubayr ibn Awwam رضي الله عنه was being discussed, she said that she would accept whatever was given to her without argument. She was given eighty thousand dirhams and she accepted that. *(Isti'ab v 2 pp 768-9)*

Umar رضي الله عنه had permitted her to affer salah in the Masjid Nabawi, so that she was there at the time of his Martyrdom. *(Tabagat Ibn Sa'd v 8 p 265)* At the time of their marriage, she had

placed the condition that she should be allowed to go to the mosque and speak the truth. So, though he was displeased, he allowed her to got to the mosque. She had placed the same condition with Zubayr ibn Awwam رضی اللہ عنہ and he too accepted it. When she went for the salah of isha it pained him very much and when he found it unbearable, he went ahead of her one day and concealed himself on the way. As she passed by, struck her body with his hand and thereafter she ceased to go to the mosque. *(Asad ul-Ghabah v 5 pp 498-9)* Ibn Hajar has reported these things in Asabah on the authority of Ibn Abdul Barr. These accounts show that Sayyidah Aatikha رضی اللہ عنہا was among the senior Sahabah رضی اللہ عنہ and she held a position of distinction among them.

Umm Ayman رضی اللہ عنہا

She was the Prophet's صلی اللہ علیہ وسلم slave. Her name was Barakah. She had brought up the Prophet صلی اللہ علیہ وسلم who called her, "Mother." He would say. "She is the remnant of my family." He had set her free and she married Ubayd ibn Zayd رضی اللہ عنہ. When he was martyred in the battle of Hunayn, she married Zayd ibn Harithah رضی اللہ عنہ. She bore him Usamah. She accompanied the Prophet صلی اللہ علیہ وسلم in the battles of Uhaud and Khaybar and nursed the wounded and gave water to the warriors.

She wept very much when the Prophet صلی اللہ علیہ وسلم died. She said, "I know that he had to die, but I weep that no revelation will now descend from the heaven." *(Tabaqat Ibn Sa'd v 8 p 223)*

Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ used to visit her as they had visited the Prophet صلی اللہ علیہ وسلم.

She narrated hadith from the Prophet صلی اللہ علیہ وسلم and among those who narrated from her was Anas ibn Maalik رضی اللہ عنہ. She died in the early days of Uthman's رضی اللہ عنہ caliphate. *(Tahdhib al-Tahdhib v 12 p 459)*

Hawla bint Tuwayt رضی اللہ عنہا

She migrated after embracing Islam and pledged allegiance to the Prophet صلی اللہ علیہ وسلم. She was exemplary in piety and

asceticism in the Prophet's صلى الله عليه وسلم times. (Jamhartul Ansas p 118) She kept awake all night to worship. When the Prophet صلى الله عليه وسلم learnt of it, he said, "As long as you people do not tire of worship and supplication, Allah will not hesitate to reward you and accept your prayer. And, you are responsible for your deeds only so much as is within your powers.

Her ahadith are found in Bukhari, Muslim and Muwatta.

Umm ad-Darda al-Kubra رضى الله عنها

She was Khayra bint Abu Hadrad Aslami. She was the wife of Abu Darda رضى الله عنه. She was very pious, learned and intelligent *(Isti'ab v 2 p 293)* Dhahabi has given the same description of her in Tadhkiratul Huffaz.

She narrated many adadith from Abu Darda رضى الله عنه Salman Farsi رضى الله عنه and Sayyidah Ayshah رضى الله عنها. Many people (tabi'in) narrated from her. She also narrated from, the Prophet صلى الله عليه وسلم. *(Tadhkiratul huffaz v1 p 50, Isti'ab v 2 p 292)*

Zaynab bint Abu Salamah رضى الله عنها

Her mother was SayyidahUmm Salamah رضى الله عنها, the Mother of the Faithful. Hence, she was also called Zaynab bint Umm Salamah رضى الله عنها. Sayyidah Asma bint Abu Bakr loved her dearly. She had suckled Zaynab. She held a high station among the jurists of Madinah and the tabi'i scholar Abu Rafi' رحمة الله عليه said, " Whenever I thought of a woman jurist of Madinah, I remembered Zaynab bint Abu Salamah." His wife too spoke in like words.

She narrated ahadith from the Prophet صلى الله عليه وسلم and from his honorable wives رضى الله عنهما. From her, her sons and others narrated forward. She died at Madinah in 73 AH. *(Tahahib at Tahehib v 12 p 422)*

Layla bint Qanif رضى الله عنها

She was one of those who gave bath to the Prophet's صلى الله عليه وسلم daughter, Sayyidah Umm Kulthum رضى الله عنها on her death and shrouded her she said that as they were so occupied, the

Prophet صلى الله عليه وسلم stood at the door and handed over to them the pieces of the shroud one by one. *(Asad ul-Ghabah v 5 p 543)* Dawud ibn Aasim Thaqafi narrated from *her. (Tahdhib at Tahdhib v 12 p 450)*

Some books write Qa'if (قائف) but Ibn Hajar has written Qanif in Asabah.

Sahlah bint Suhayl رضى الله عنها

She was an early Makkan Muslim and migrated to Ethiopia with her husband Abu Hudhayfah ibn Utbah رضى الله عنه. Her husband had a slave, Saalim رضى الله عنه, whom he had adopted so that he moved about in the house freely. About this time, the Prophet صلى الله عليه وسلم explained how fosterage is established, so Saalim became her foster son. Sayyidah Ayshah رضى الله عنها used to issue edicts on foster relationships based on this fosterage, but other wives of the Prophet صلى الله عليه وسلم differed from her, saying that the Prophet صلى الله عليه وسلم had given special concession to Sahlah bint Suhayl in this regard.

Saalim رضى الله عنها had arrived at Quba ahead of the Prophet صلى الله عليه وسلم, so, he led the Sahabad رضى الله عنهم in congregational salah *(Tabagat Ibn Sa'd v 8 p 270)*

Ghamidiyah Azdiyah رضى الله عنها

She was of the tribe Ghamid. The case of her being stoned is mentioned in sahih Muslim and other books. The Prophet صلى الله عليه وسلم led her funeral salah.

Umm Salamah bint Abu Hakim

Her kunyah was Umm Sulaym or Umm Sulayman, But her name is unknown. She enjoyed the company of the aged sahabiyat who used to offer salah with the Prophet صلى الله عليه وسلم. *(Isti'ab v 2 p 803, Asad ul Ghabah v 5 p 589)*

Umm Yusuf Barakah Habshiyah رضى الله عنها

She was the servant of the Mother of the Faithful. Sayyidah Umm Habibah رضى الله عنها, who had migrated to Ethiopia with her

first Husband. On her return, Umm Yusuf became her servant. When she married the Prophet صلى الله عليه وسلم, Umm Yusuf رضى الله عنها continued to be her servant. *(Asabah v 8 p 27, 29)*

Amrah bint Abdur Rahman Ansariyah رحمة الله عليه

She was a scholar and a tabi'i of Madinah. She was trained by Sayyidah Ayshah رضى الله عنها. She was an excellent jurist and scholar of hadith who had good knowledge particularly of Sayyidah Ayshah's رضى الله عنها ahadith (Ibn Hiban). This is what Umar ibn Abdul Aziz confirmed. *(Tajhahib at Tahdhib v 12 p 438)* Zuhri said that he found her like an 'ocean of Knowledge.' *(Tadhkarat ul Huffaz v 1 p 106)*

She had a rare collection of the ahadith. Umar ibn Abdul Aziz رحمة الله عليه had them copied because he was afraid that knowledge would be wiped off and scholars would disappear. *(Tabagat Ibn Sa'd v 8 p37)*

Amrah bint Abdur Rhman narrated ahadith from Sayyidah Ayshah رضى الله عنها, Umm Hisham bint Harithah, Habibah bint Sahl, Umm Habibah, and Hamnah bint Jahsh رضى الله عنهما.

Then her son and others narrated from her. *(Tahdhib at jahdhib v 13 p 438)*

☆☆☆☆☆..........................☆☆☆☆☆

These were the female jurists of the times of the sahabah رضى الله عنهم. Their verdicts were relied upon and all these daughters of Islam had great knowledge of the Book and the Sunnah.

There were also in that period, female scholars who were leaders in hadith and their narrations find mention in books of hadith in large numbers. The muhaddithin have mentioned their names and they include some others besides the foregoing. Dhahabi has mentioned in Tadhkiratul Huffaz, in its first rank twenty three senior sahabah, Sayyidah Ayshah رضى الله عنها is one of them. In the second rank, among the senior tabi'in, Sayyidah Umm Darda رضى الله عنها is named. Besides, in the first rank sixty-four noble sahabah are mentioned after the twenty-three. Their narrations are generally found in books of hadith. These are

followed by fourteen female hafiz (memorisers) of hadith, who include the Mothers of the Faithful, Sayyidah Fatimah رضی اللہ عنہا az-Zahra and others. *(Tadhkirat al Huffaz v 1 p 45)*

We have already mentioned ten of these fourteen as scholars of the Book and Sunnah. We now mention the remaining four briefly.

Umm Haram bint Milhan Ansariyah رضی اللہ عنہا

She was the sister of Umm Sulaym and maternal aunt of Anas ibn Maalik رضی اللہ عنہا and wife of Ubadah ibn Samit رضی اللہ عنہا. The Prophet صلی اللہ علیہ وسلم was very attached to her and gave her much respect. Ibn Abdul Barr said, "The Prophet صلی اللہ علیہ وسلم held her in great respect. He visited her and had the afternoon nap at her home. He prayed for her to gain martyrdom."

Sahih Bukhari has also narrated the hadith about the Prophet's صلی اللہ علیہ وسلم dream and prayer and her ultimately gaining martyrdom at Cyprus in an oceanic expedition during Uthman's رضی اللہ عنہ khilafah in 27 AH, in which she participated with her husband. She fell down from her riding beast after alighting from the ship and died a martyr's death. She was buried there. *(Isti'ab v2 p 290)*

She narrated hadith from the Prophet صلی اللہ علیہ وسلم while Anas ibn Maalik رضی اللہ عنہ and others narrated from her. *(Tahdhib at-Tahdhib v 12 p 462)*

Umm Sulaym bint Milhan Ansariyah

She was sister of Umm Haram رضی اللہ عنہا and mother of Anas ibn Maalik رضی اللہ عنہ. She became Muslim with her people in early Islam, but her husband was displeased at that and went away to Syria. Then Abu Talhah sent his proposal for marriage but she said, "O Abu Talhah, do you not know that the god you wor ship grows from the earth and the black slave of a certain tribe has' cast it?" When he agreed with her, she asked him why he worshipped wood. If he accepted Islam then she would marry him. Abu Talhah thought over it and submitted to Islam. So, she instructed Anas رضی اللہ عنہا to arrange her marriage with Abu

Talhah.

She had participated in battles with the Prophet صلى الله عليه وسلم and was a very intelligent woman. She bore Abdullah to Abu Talhah and he (Abdullah) had a flourishing family, ten sons all scholars.

Sayyidha Umm Sulaym رضي الله عنها narrated from the Prophet صلى الله عليه وسلم, and her sons and others narrated hadith from her. *(Tahdhibut Tahdhin v 12 p 471)*

Umm ul Fadl Lubabah bint Harith Hilaliyah

She was real sister of Sayyidah Maymunah رضي الله عنها, wife of Abbas ibn Abdul Muttalib and maternal aunt of Khalid ibn Walid رضي الله عنه. According to a report, she was the second woman after Sayyidah Khadijah رضي الله عنها to accept Islam. She gave birth to six noble sons of Abbas رضي الله عنه, Fadl, Abdullah, Ma'bad, Qathm, Abdul Rahman. She got the kunyah Umm ul Fadl from Fadl, and Abbas رضي الله عنه got the Kunnyah Abul Fadl. She was the Prophet's صلى الله عليه وسلم aunt and he would go to her and have some nap.

She narrated very many ahadith from the Prophet صلى الله عليه وسلم. Once the sahabah رضي الله عنهم were unsure if the Prophet صلى الله عليه وسلم kept a fast on the day of Arafah or not. So, she sent to him a bowl of milk which he drank and it was clear that he was not fasting. *(Isti'ab, Asabah v 8 p 267)*

Her sons and others narrated hadith from her. *(Tahdhiput Tahdhib v 12 p 449)*

Umm Hani bint Abu Talib

She was real sister of Sayyidina Ali رضي الله عنه. She embraced Islam at the time Makkah was liberated, but her husband Hubyrah ibn Abu Wahb fled Najran. When the Prophet صلى الله عليه وسلم proposed to her she excused herself lest she fail to give the right of husband (to him). *(Asabah v 8, p 287)*

She survived Ali رضي الله عنه, Her narrations from the Prophet صلى الله عليه وسلم are found in the six books of Hadith. Her son, grandson and others narrated from her. *(Tahdhib at Tahlhib v 12 p*

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There are many other daughters of Islam besides these we have mentioned. They were prominent in religious knowledge and jurisprudence. Others had narrated from them. Ibn Hajar has mentioned in the last volume of Tahdhib at Tahdhib against Kitab un Nisa some three hundred and twenty five names and kunyah of women scholars of hadith and jurists. In Taqrib at-Tahdhib they number three hundred and fifty. He has also named nineteen unknown women narrating from women.



Glossary

رحمة الله عليه/عليهما/عليهم	: *may Allah's mercy be on him / her / them.*
رضي الله عنه /عنها/ عنهم	: *may Allah be pleased with him (her) them.*
صلى الله عليه وسلم	: *may blessings of Allah and peace be on him.*
ahabah	: *the Prophet's companions*
amir	: *commander, leader, ruler.*
bida'ah	: *innovation.*
bint	: *daughter of*
Dhul hijjah	: *12th month of Islamic calendar*
Dhul qa'dah	: *11th month of Islamic calendar*
faqih (pl. fuqaha)	: *jurisprudent,jurist*
faqihah	: *(femine of faqih)*
faqihat ul ummh	: *the female jurist of the ummah, (title giren to Sayyidah Ayshah* رضي الله عنها *)*
fatwa (pl. fatawa)	: *religions edict, verdict.*
fiqh	: *opinions of jurists; understanding, science of Shair'ah*
hafiz (pl. huffaz)	: *one who has memorized (the Quran or Hadith)*
hafizah (pl. hafizat)	: *(Husimue of hafiz)*
hajj	: *pilgrimage to Makkah indudy standing at Arefat (one of the duties of a Muslim)*
hijrah	: *migration*
hijri	: *concerning the Prophet's emigration to Madinah; the year of hijrah (loosely used for muslim calendar)*
ibn	: *son of*
imam	: *the prayer leader, leader*
jahiliyah	: *ignorance, pre-Islamicdays*

Jumad di uth thami (or akhar) : *6th month of Islamic calendar*

Jumadi ul ula (or awwal) : *5th month of Islamic calendar*

khalifah (pl. khulafa) : *caliph*

khanqah : *retreat, a sufi's or a saint's retreat*

khatiutal ashab : *last of the students, last of narrators*

madrasah : *religious institutions, school*

mantiq : *logic*

masjid : *mosque*

muadhdhin : *one who calls to prayer*

muhaddith (pl. muhaddithin) : *scholar of hadith*

muhaddithah (pl. muhadithat) : *female muhaddith*

Muharram : *1st month of Islamic calendar*

mursal : *line of transmission of hadith that does not not go beyond the secand generation after the Prophet* صلى الله عليه وسلم

qadi : *judge*

Rabi' ul awwal : *3rd month of Islamic calendar*

Rabi'uth. thani : *4th month of Islamic calendar*

Rajab : *7th month of Islamic calendar*

Ramadan : *9th month of Islamic calendar*

ruqyah : *recitation of the Quranic words over a patient*

sadaqah : *charity*

Safar : *2nd month of Islamic calendar*

sahabi : *(sg of sahabah)*

sahabiyah/ sahabiyat : *female sahabi /sahabah*

salaam : *greetings*

sanad : *line of transmission of hadith*

sanad aali : *a grand sanad, a rare one with fewest unmber of narrators*

sayyidah : *(a prefix showing respect to a female)*

sayyidina : *our master, (used as mark of respect for someone)*

Sha'ban : *8th month of Islamic calendar*

Shawwal : *10th month of Islamic calendar*

shaykh (female: shaykhah) : *an old man, learned men*

sitt : *a title like Sayyidah*

sufi : *mystic*

sufiyah : *(Female sufi)*

taba' tabi'i : *successor of the tabi'in*

tabi'i (pl. tabi'in) : *successor of the sahabah*

tafaqah : *study of jurisprudence*

tahlil : *to say* لا إله إلا الله*, to declare Allah's unity*

takbir : *to extol Allah, say* الله اكبر

takhrij : *derivation, interpretation, conclusion*

tasawwuf : *sufisin, mysticism, love of Allah*

tawilah : *black, long cap*

umm walad : *a female slave who gives birth to her master's child*

umrah : *the lesser (and optional) pilgrimage*

wa'iz (teminine: wa'izah) : *sermoniser, admonisher*

walimah : *wedding feast given by bridegroom*

zawal : *declination of the sun from the meridian*

